

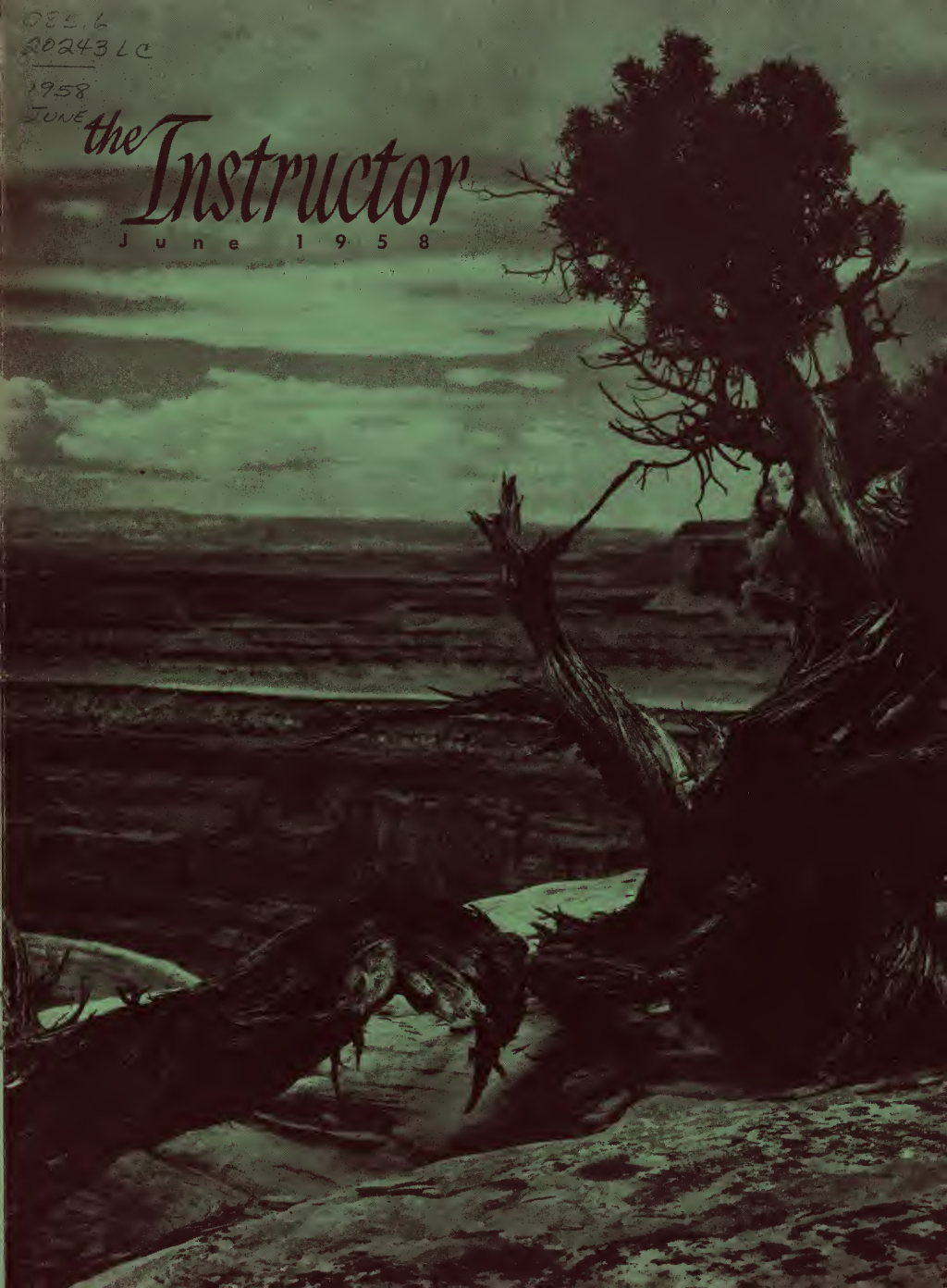
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1958

JUNE

the Instructor

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This Month

Cover: A Witness Still Stands ▶

Our cover this month presents a living testimony to the power of love over the forces of death and destruction.

In his article on page 165, Kenneth S. Bennion writes "Trees are like people." He draws a powerful lesson from the world around us.

This ancient cedar (juniper) tree—gnarled and scarred by wind, lightning, storm and drought—stands on the brink of a wild gorge of the Colorado River. It probably stood there as a young tree when Joseph and Mary journeyed down to Bethlehem; and when two days and a night of no darkness told the inhabitants of America that the Saviour was born.

Photograph is by Hal Rumel.

Next Month

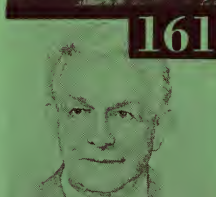


▶ Our cover next month pictures a wee Lamanite girl and her pet lamb. Inside the magazine will be featured our Indian Latter-day Saints and how they receive Gospel lessons in the colorful desert lands of the Southwest.

▶ Nearly 98 years ago, this couple was born on the frontier. As pioneers, they helped to build the Mormon Empire. Read Courtney H. Brewer's "There Is a Rocking Chair Romance."

▶ Dr. Lowell L. Bennion gives some sound advice to Gospel teachers on how to inspire reverence through better teaching.

Published by The Deseret Sunday School Union at 50 North Main Street, Salt Lake City 16, Utah, U.S.A. Entered as second class matter at the Salt Lake City Post Office. Subscription price \$2.50 per year, 95¢ per copy.



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Devoted to teaching the Restored Gospel in the classroom and home.

What My Faith Means to Me

By President David O. McKay



The Gospel to me is the true philosophy of life.

IN the Gospel plan, human life is divided into three periods or existences: the pre-existent state, the mortal state, and the after-mortal state. The Gospel of Jesus Christ is the true philosophy of these three states of being. It explains the past, is a guide to the present, unveils the future.

My faith gives to me an assurance that God is indeed my Father, and that therefore I must have inherited His immortality. This explanation of my beginning is the anchor of my soul amidst the unsettled, never-resting theories advanced in attempted explanations of the origin of man. So far as man's ante-mortal state is concerned, I rejoice in the revealed word that man "was . . . in the beginning with God." (Doctrine and Covenants 93:29.)

This is the truth glimpsed by the poet when he wrote:

"The Soul that rises with us,
Our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."¹

My faith means an unfailing guide through the present existence, a final solution of life's perplexing problems. It teaches me that only through individual effort and divine guidance may true success and happiness be obtained. Only through cleanliness and purity of thought, of word, and of action may we enjoy to perfection the inspiration of the Lord.

There is no aristocracy of birth in the Kingdom of God, no truly eternal reward to an individual through the excellency of another's achievement. Everyone must work out his own salvation. Life is a garden in which every person gathers the flowers and fruits from the seed he plants. If he plants weeds, weeds he will harvest. If he plants flowers and useful

grains, beautiful flowers and rich harvest will reward him. An abundant harvest is the result only of painstaking, intelligent cultivation.

The Gospel includes all the conditions necessary for the physical, intellectual, moral and spiritual development of human life. Obedience to the Gospel means merely compliance with the laws of health and happiness. It means keeping the body undefiled and the spirit in tune with the Infinite.

The dearest possession a man has is his family. In the divine assurance that family ties may transcend the boundaries of death, and may continue throughout endless ages of eternity, I find supreme consolation and inspiration. When the union of loved ones bears the seal of the Holy Priesthood, it is as eternal as love, as everlasting as spirit. Such a union is based on the doctrine of immortality and the eternal progress of man.

The Church of Jesus Christ of Latter-day Saints was established by the authority and through the personal administration of the Saviour, who revealed again to the Prophet Joseph Smith the true relationship of man to his Maker. Man is in spirit literally the offspring of Deity, and as such, through obedience to the laws of life, he may become in all essential characteristics and power like unto the Father.

The Gospel, therefore, is to me the true philosophy of life. It comprehends our birth, which is but a "sleep and a forgetting"; our present existence, which is a school in which we learn by experience the great lessons of life; our future, which, if we graduate with honor, is an everlasting existence where, as progressive, personal beings we may live in God's eternal realm forever.

"The stars shall fade away, the sun himself
Grow dim with age, and Nature sink in years;
But thou shalt flourish in immortal youth,
Unhurt amidst the war of elements,
The wreck of matter, and the crush of worlds,"²

¹Wordsworth, William, *Intimations of Immortality*, line 59.

²Addison, Joseph, *Cato*, Act V, Scene 1.



By William
F. Edwards*

When we fail to plan, we plan to fail.

Family High Finance

AN evening of "high finance" can be fun for everyone in the family over about eight years of age.

After a family dinner party, gather about the table — each with a sheet of paper and pencil. Each receives a financial assignment.

Father's assignment should be to make a list of the following expenses on a monthly basis: financing the home, such as mortgage payments, real estate taxes, and utility services; paying life insurance premiums, income taxes, cost of family recreation, and educational expenses; operating the family car; and all other family expenses that he may be responsible for anticipating and providing for. His list would also include contributions that he would usually make on behalf of the family and all his own anticipated personal expenses.

Mother's assignment should cover the expenses of operating the home and all family expenses not handled by father. In addition, she would list her personal expenses. Naturally, Mother would also be busy as a consultant on needs and costs.

Each of the children should prepare his personal list, including clothing, direct school expenses, and any other items that would require an outlay of money.

This analysis makes each person a budget officer and a cost analyst.

Time to work on the list should be limited to not more than 30 minutes. This should challenge everyone

*Brother Edwards is secretary of finance to the First Presidency. He is a member of the board of directors and on the executive committee of Utah-Idaho Sugar Company, ZCMI department store, Zion's First National Bank, Beneficial Life Insurance Company and Hotel Utah. He also is adviser to the management of Layton Sugar Company.

and yet avoid the assignment being dragged out, with some losing interest.

When the lists are prepared, one member should act as secretary and total the cost estimates of each person. There should then be a general review of the items to see that everything is included and that there are no duplications.

If the total is well within the available family income, and everyone is satisfied with his allotment, the project is finished. Everyone should be happy — and a miracle has happened.

Expenditures vs. Funds

More likely, the family has listed more contemplated or desired expenditures than there are funds available. (This family financial analysis can proceed with a full consideration of total family income or with the parents determining and making known the maximum monthly income that is available for expenditures.) Now the challenge is to review the combined list and select the items to be reduced, eliminated or deferred. Also, the family may decide that more funds should be made available for certain purposes, such as a vacation trip. This calls for family teamwork. It is truly an experience in "high finance."

The party ends when a final combined list is approved by the family that calls for monthly expenditures within the available funds. The solving of this problem brings into discussion every aspect of family finance. All can be made to feel that they are partners in the important business of family living. The parents, if they are truly objective and open-minded, will understand better the interests and the desires of their children. The children will become aware of family expenditures and the need of planning and compromising for the welfare of the family as a group.

There is no one best way for handling family finances. Some families do it best by establishing for each member a weekly or monthly allowance. In some families, Father and Mother act as president and treasurer of the organization, distributing the available funds and honoring individual requests in the way they think is best. More important than the particular procedure adopted by a family is the gaining of a true understanding of two basic fundamentals for success and happiness: living economically and planning.

Living Economically

More precious than the inheritance of \$100,000 is the gaining of a firm belief that it is good to live economically, not because of necessity but because it is a good way of life. In the teachings of the prophets and the observations of truly wise men, we learn the wisdom in adopting this policy.

"No gain is more certain than that which proceeds from the economical use of what we have." (Latin Proverb.)

"Eat and drink, but waste not by excess, for God loveth not the wasters." (Arabian Proverb.)

Poor without Care of Funds

A few years ago, our family enjoyed a trip through the Northwest and a day's excursion to beautiful Victoria, British Columbia. As we were going through the Government Building, we noticed and read together the following quotation woven into a pattern of one of the colorful glass windows:

"Without economy none can be rich;
with it none can be poor."

Representative of the teachings of the modern-day prophets is the following statement by President Heber J. Grant:

"If there is any one thing that will bring peace and contentment into the human heart, and into the family, it is to live within our means. And if there is any one thing that is grinding and discouraging and disheartening, it is to have debts and obligations that one cannot meet."¹

One of the greatest events in the history of mankind was the birth of Jesus of Nazareth. In keeping with its importance, His birth was preceded with heavenly-directed preparation and heralded by angels.

The Master could have been born in a castle with wealthy parents and showered with riches. He could have come as a great ruler and demanded loyalty and obedience, "for with God nothing shall be impossible." His mother knew that He was the Christ-child and she was deeply concerned over His welfare, yet "she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7.)

Jesus' Family Was Frugal

The early life of Jesus does not depict the ancient equivalent of a modern-day story of servants, two cars, and children spending their summers at camp. Joseph was apparently a humble carpenter. Mary tended the baby and provided for His needs in modest circumstances. This humble environment was apparently most desirable for "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." (Luke 2:40.) Later Jesus undertook His mission "without purse or scrip."

Joseph and Mary lived economically not because they had to — the Lord could have provided otherwise — but because it was best.

The second basic principle for financial success and happiness in handling family finances is forward

planning. We find in one of the teachings of the Master a perfect understanding of this principle:

"For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

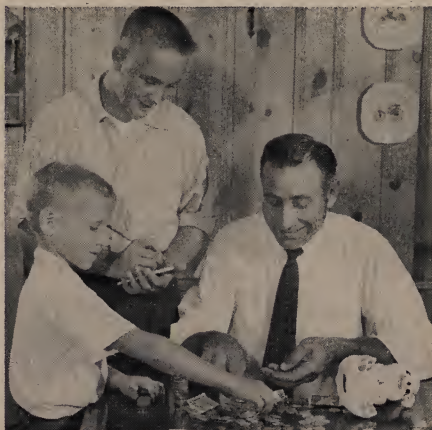
"Saying, This man began to build, and was not able to finish." (Luke 14:28-30.)

When we fail to plan, we almost certainly and irresponsibly plan to fail. The more precious things we seek in life go begging because we may have spent our funds on the less important. The real thrill comes in anticipating precious things we wish to acquire, places we desire to visit, things we want to do — and planning so that these dreams become a reality.

Probably no better example of the tragedy that can come to a child who fails to learn the important lesson of planning is the Parable of the Prodigal Son, as recorded in *Luke*, Chapter 15, beginning with Verse 11.

Here we are told of a man who had two sons and he gave to the younger of his sons a portion of his wealth, and apparently it was a goodly sum. This young man had not learned the precious lesson of forward planning and we find that he soon "wasted his substance with riotous living." We now find the young man in serious want. To satisfy his hunger, he ate food that was intended for the swine and finally he drifted home, seeking only a place the equivalent of a servant.

This story is being reenacted daily by young and old who have not learned, or who foolishly disregard, the fundamental principles of sound finance.



Let the children become aware of family expenditures and the need for planning and compromise for welfare of entire group.

¹Gospel Standards by Heber J. Grant, page 111.

To Dad They Owe a Debt

By Arthur S. Anderson

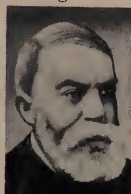
MANY appropriate tributes have been paid to mothers who were "makers of men." Not as often are fathers credited with being the motivating influence in the lives of their sons and daughters.

As we observe Father's Day on the third Sunday in June, we might appropriately consider some famous fathers who have lived lives worthy of emulation.

* * *

Life Greater than His Sermons

TEN-YEAR-OLD Paul Moody was talking with a friend one evening when his father, Dwight L.



Dwight L. Moody

Moody, passed through the room and told him to go to bed. Thinking that this direction allowed time for additional chatting, young Paul made no immediate move.

When Dwight Moody returned later to find that his son had not obeyed, he ordered him to bed "at once." The brusque and impatient tones from a normally patient, mild-mannered father caused Paul to retreat to his room, frightened and in tears.

Paul hurried to bed. But before he had time to fall asleep, his devoted father was at his bedside, kneeling, with tear-filled eyes and asking forgiveness for the harsh way in which he had spoken.

Paul Moody later saw in this incident the reason for his father's greatness as a dynamic religious leader. He said of his father: "... No words on the love of God have cast quite such a light as this huge figure kneeling in the twilight by my bed, asking the forgiveness of a child. The life he lived was greater than any sermon he ever preached, for he was the gentlest and most humble and consistent of men."¹

* * *

Equality Among People

ONE Sunday morning in 1868, eight-year-old Jane Addams danced into the front room to show her father the new cloak she planned to wear to Sunday School.

John Addams, a devoted father, admitted readily that this was a very pretty cloak — prettier than any cloak the other little girls in the Sunday School had. He suggested that she wear her old cloak which would keep her just as warm and had the added advantage of not making the other little girls feel badly.

Jane obediently, but somewhat resentfully, exchanged the cloak and walked silently to church with her father.

As the two neared the door of the church, Jane asked what could be done about the inequities be-

tween people. Mr. Addams told Jane that people might never be equal as far as their clothes were concerned, but that they might be equal in more important things such as education and religion. He added that it was indeed unwise to wear the sort of clothes that made it more difficult to have equality even in these things.

Though she was only eight, Jane Addams remembered this lesson all of her life. Twenty-one years later, she established one of the first settlement houses in America. She devoted her life to bringing the "important things" to the underprivileged people of Chicago's west side.²

* * *

Wise Use of Money

DAVID SARNOFF was an immigrant boy who became chairman of the board of Radio Corporation of America, one of the country's largest companies.



David Sarnoff

Because of his business success, David Sarnoff could give his three sons almost anything money could buy. Nevertheless, he and his wife took great care to teach their children that money could bring little pleasure unless properly used.

From the very first time the Sarnoff sons were given an allowance, it was suggested that they do three things with it: spend, save and give to others. Each had the responsibility of determining the proportion in which these would be done.

The sons of this famous giant of industry learned at an early age that money could bring a measure of happiness only when wisely used.³

¹From information in *What I Owe to My Father*, edited by Sydney Strong; Henry Holt and Company, 1931; pages 9, 10; also, *Encyclopedia Britannica*, 1946 edition, Volume 1, page 160.

²Based on material in *American Fathers and Sons* by Bela Kornitzer; Heritage House, Inc., New York City; 1952; pages 111-142.

TREES

are like people

By Kenneth S. Bennion

AN old rancher, splitting firewood, swung his ax hard at a tough, twisted cedar stump. Nothing happened. He turned the stump a little and swung again. The result was the same. Time after time he drove the ax hard into the wood, each stroke from a slightly different angle.

Then he said to his young son who was watching, "People are just like this stump. No matter how crooked, twisted, or tough they may be, if you catch them in just the right way, they'll yield and do the thing they ought to do."

Just then he tried the stump from a new angle. One good, sharp blow and the stump split cleanly in two!

The task was not difficult. It took only patience and skill.

How many a time have men needed these two priceless qualities in dealing with their fellow men! Too often the skill or the patience has been lacking; and those who needed help have gone away, their problems unsolved or their hearts unhealed.

To one who was born and reared "at the edge of the desert," trees are more than something for firewood, shade or shelter. They are living creatures, with individualities, fulfilling their various destinies.

In my homeland, no trees grow in the wide valleys, for there is not enough rainfall. Up the slopes, scrub cedars (junipers) begin to grow among the sagebrush. Farther up, the trees grow rank and close together. Here are the finest cedar posts, good firewood, and timber that is long enough for sheds or little log cabins — or the hogans of the Navahos. Next, piñon pines appear among the cedars; and, presently, half the tree population is piñon — those fragrant, long needled, bushy pines that produce a crop of pine nuts about every second year. Higher up, in the canyons or across the shoulders of the mountains, come forests of real timber, providing logs for those first pioneer homes, schools, meetinghouses and for the sawmills that soon followed.



Just as we require certain valued characteristics in trees, so must we develop in ourselves qualities of lasting worth.

High on the rocky ridges in some western areas grow hardy mahogany trees. They are not large enough for saw timber, but they are nearly as hard as iron. They, too, fulfilled an important need among the outlying ranches and settlements before the days of coal, oil or bottled gas. Each fall the ranchers brought in a few loads of mahogany wood. In time of sickness, this wood kept the fire going all night.

Trees are like people. There are scrubs, useful only as firewood or windbreaks. Under the right conditions, however, these same trees might have stood as forest giants, firm against the onrush of the storm. A poet, describing the felling of a mighty tree, says that it came down "leaving a hole in the sky."

And there are men like that, too. They fill a great need among us. When they are taken away, they, too, "leave a hole in the sky." No one else seems ever to fill their places in our lives.

Trees that stand in the forest, where conditions are right for growth and development, supply our countless needs. They provide lumber, plywood and paper pulp. They catch and hold the deep snows, preventing quick, disastrous runoffs when summer comes.

But perhaps the trees that most catch our attention, and which rouse our sympathies and admiration, are those that stand out from the forest, battling for existence where the going is tough.

High up at the timber line are found trees that have learned to adjust to bitter winters and to the

(Concluded on page 171.)



Photo by W. Claudell Johnson.

Dr. Bennion gives here some practical advice on the positive side, that if heeded will be a step . . .

Toward a Happier Marriage

By Lowell L. Bennion*

SINCE early childhood in the Mormon Church, two ideals have been constantly placed before us: a good marriage and chastity. We have heard beautiful, inspiring talks by President David O. McKay and President Joseph Fielding Smith on this same subject.

There is nothing that I would wish for young men, there is nothing I would ask for my own sons more than that each of them might find happiness in a good marriage — the

kind of happiness which their father has found with their mother — and for them to know the joy of having sons as fine as they are.

My young brethren, there is nothing on earth that can satisfy the whole man and make the struggle and the adventure of living so worthwhile as a good marriage. And chastity is so important because it is the foundation of personal happiness, of making a girl happy, and of a happy marriage.

We have the feeling, my brethren, that we are not succeeding too well in the Church today in regard to

marriage and chastity. I do not mean to infer that we are not doing pretty well and that we do not have wonderful marriages and virtuous, clean young people in the Church. But I am told that the divorce rate in Utah a year or two ago was higher than the national average.

I know from personal consultation the tragedy that comes into the lives of boys and girls when they

REPRINTS

Reprints of this article are available from the editorial office of *The Instructor* at 75 cents for 10 copies; \$3.50 for 50; \$6.80 for 100. Postage prepaid.

*Dr. Bennion, director of the LDS Institute of Religion in Salt Lake City, delivered this address at the priesthood session of the 128th annual general conference of the Church of Jesus Christ of Latter-day Saints.

break down their moral standards before marriage. I have the deepest sympathy for people who fail in marriage and who fail to live up to this great ideal of chastity. I believe in repentance and forgiveness, but I would like to try to say in a practical way something on the positive side to bring about happier marriages and finer moral living.

What Is Divorce Cause?

What is causing so much divorce and the breaking down of our moral standards? This is a complex subject; let me suggest only one possible explanation of it.

One day a girl came into my office—a fine Latter-day Saint girl—with tear-filled eyes.

I said, "What's the trouble?"

She replied, "I want to get married."

I said, "That's a worthy goal."

"But," she continued, "my father doesn't want me to marry the boy I'm in love with."

"Why not?"

"Father says he is spineless. My mother doesn't want me to marry him either."

"Why not?"

"She says that after the marriage, he will not be as polite and courteous as he is now."

I said, "What do you think of this boy? Is he spineless? Will he be courteous to you after marriage?"

"I don't know," she replied. "But I love him; and isn't that all that matters?"

I said to her, "It's all that matters, if you have the right kind of love; but the kind of love that people know in a typical courtship in our society is not big enough for marriage."

It is so common for very young boys and girls to become interested in each other; to date repeatedly, steadily, and frequently; to exchange affection increasingly; and then, after a period of what I would like to call "romanticized recreation," they get married and expect happiness.

Let me tell the unmarried that marriage is more than romanticized recreation. Marriage is more than dates and affection. True, romantic love is part of marriage, a very beautiful part. But in addition, marriage is a business and financial partnership. Moreover, marriage is especially a human relationship — an everyday and all day and continuous companionship between husband and wife. This is one of the beautiful aspects of it. It is also the realistic part.

The big thing in marriage is to know how to live together, to understand each other, to be congenial and cooperative. Then, after the children come, the very difficult and interesting task is to have a congenial relationship between parent and child, and in the family as a whole.

Recreation and romance alone are not the right kinds of relationships to prepare people for a business partnership and for the human relationships which we find in marriage and family life. I was told that of boys and girls who were married while in one high school in this valley, within one year 50 per cent of them were divorced. I cannot say that this is true for sure, but I can believe that it might be.

I would like to suggest to you unmarried young men, who, in this land of America, have all the freedom in the world, who have all the leisure, the money, automobiles and opportunities to help you choose your companions for life, how to prepare for marriage.

Why Not Think Ahead?

In this wonderful period from about the age of 12 to whenever you are married — 21, 23, 25 or what age it might be — instead of plunging right into a courtship relationship in your young high school years and being so terribly concerned about the romantic aspect of life, why not think ahead and take a long view? Think in terms of preparing yourself for marriage.

I have three suggestions to make in this connection:

First of all, use these years to prepare yourself to be a good husband and father. Learn how to work, because after you are married, you must work to be happy. Learn a vocation which will satisfy your mind, your soul, and your creative urges. Learn how to live with other people: first in your own home and in your neighborhood. Learn to love to work in the Church — something you can do all the days of your life. Learn to read good books, to listen to beautiful music, to serve your neighbor. Build within yourself resources that will make of you a mature, manly adult by the time of your marriage.

What about Going Steady?

And secondly, in your relations with girls during these wonderful years — these promising years — do not settle down to a steady relationship in your early teens, when you have had little experience in understanding yourself and girls. Rather, build friendships — many friendships. Do not take yourself quite so seriously in courtship in the early years. Make friends with several girls. Take out two or three over the same period of time. These you will have comparative value. You will get to understand girls and to know them as friends. You will understand your relationship to them and learn how to communicate with them. You will lay the foundations of fine human relations with the opposite sex. Associate on a group basis a great deal.

And third, brethren: After you have proved yourself to be a man, after you are ready to earn a living for your family in good measure, after you have much to offer to your prospective wife, then I suggest that you look around to find a girl who has much to offer to you and to your great purpose in building a good family life. Choose from among all the fine girls that you have known, or find another girl with whom you may build an endur-

ing friendship. And go slowly with this girl, building a broad, deep friendship with her.

After you are friends; when you know that you can be business partners; when you know that you can enjoy each other's companionship; when you know you have common ideals, purposes and desires for life, and that you can help each other to fulfill your very beings, then let romantic interest develop gradually, may I say, and find its fulfillment after marriage. I know that if a young man will build his marriage on the foundation of friendships first, culminating in a single friendship with a wonderful girl, and will let romance come last, his marriage will be as solid as a pyramid. People who become romantic first and then get married will have to wait until after the wedding to see if they can be friends. Some of them find they cannot be friends.

Every year, except when we have a bad frost, I go out to my little peach orchard around the first of September, and there I pick beautiful tree-ripened peaches—peaches with that golden color which drop into your hand with a slight turn of the peach. The youngest boy in our family can not wait until the first of September. He dashes out into the orchard the end of July, when the first red comes on the peach. Eagerly he picks the peach and bites into it. Finding it hard and bitter, he throws it and often a peck of other green peaches, on the ground. What is the difference between his approach and mine? In February I prune the trees. In May I start to thin the peaches, to cultivate the soil and to irrigate once a week in the night. With great love and affection, I watch the peaches grow and I wait, with self-control, until the peach is ripe. My little boy cannot wait.

Build Friendships

So it is with love, my young friends. Those who will build friendship, who will build Latter-day Saint ideals of character into

their own lives and prepare themselves for marriage, and who will wait and practice self-control until they are mature and until they earn the right to a deep love, they will know what real love is—the kind of love that is part of life—the fruit of a good life together. Those who are interested only in the taste and the flavor, and who rush into a romantic relationship, often taste a bitter fruit.

Five Preparation Suggestions

Now, my dear brethren— you who are fathers, teachers, leaders and bishops— our young people live in an age of great temptation. They need help and guidance. I would like to make five specific, concrete suggestions on how we can help them to court and prepare for marriage more wisely.

The first one is this: I think we should discourage and not promote too early dating between the sexes. The other night a mother came to me and said that her 11-year-old daughter, who is in the sixth grade, insists upon using rouge and cosmetics and wants a date every week with a boy in the same class.

The other Saturday I came home and found our 12-year-old son preparing to go on a date with an 11-year-old neighbor girl to a private dancing party two blocks away, at a home in which we were not acquainted. I took the liberty of breaking up the date with as much grace as I could.

Brethren, if our young men must wait until they are 20, 23, 25, or even 29, until they are married, why should we rush this boy-girl dating relationship? Why should we encourage it too much through the schools and through our Church groups? I would say let us be careful.

Secondly: You cannot just dam off human nature, any, more than you dam off water. If you dam off water, it will break out in another place. If you dam off human nature, it, too, will break out in some unwholesome way. So, while we are

discouraging early dating, I think we must substitute something in its place. My second thought, then, is this: Make life meaningful and rich for the boy as a boy, and for the girl as a girl, during these early teen years; in fact, all through adolescence.

If a boy can find himself through work, through gaining skill, through learning, through fulfilling responsibility, and can get basic satisfactions within himself during these years, he will not be overly dependent upon his relationships with girls. He will not hunger for a steady relationship nor for a deep affectional relationship with a girl to prove his own worth or to find security within himself or self-esteem.

Can we make priesthood work so interesting in itself for our young men that it will satisfy their souls? Boys must have satisfaction!

Can we train a girl to develop her talent, her music, her household skills, even to have experiences in service, in worship, in responsibilities, so that she is not looking at a boy all the time— maybe, only half of the time?

Make Activities Meaningful

Just think of all the stimulation which comes to them to be romantic and to have romantic interests, from movies, advertising, and from their own biological natures. Let us make activities for boys meaningful to boys and activities for girls meaningful and rewarding to girls. Let their social activity be just part of their lives during these adolescent years.

The third suggestion I have to make is this: You bishops, teachers and leaders do not know how much fathers need you. An adolescent boy is seeking to become an adult and to be independent, and he is seeking the companionship of those his own age. Many a wonderful boy, unconsciously, has to almost rebel against his father during these middle teens in order to feel himself a man and to be independent. But this

boy still needs friendship and companionship of men, of adults. He does not have the same feelings of rebellion toward you men that he would feel, perhaps unconsciously, toward his father. Let me illustrate:

The other night, at a wedding reception, a lovely girl of fine parents in our community was the bride, married in the temple. As her Mutual Improvement Association teacher came through the line, the bride threw her arms around her teacher and said, "Oh, thank you for helping me to have this experience today. You did so much for me." Here is a girl with a wonderful mother, but she needed also the help of this extra person to keep her ideals and goals high; to give her strength during these critical years.

Think of Individuals

I plead with you, brethren, and with myself, that we not think of our young men in terms of numbers or statistics, that we do not think of our work in terms of activities or even in terms of groups; but that we think of these young men individually and think only of the nearness that we have to them, of our understanding and our love for them. If we can stay close to them, then we can talk to them about these personal things.

My fourth suggestion concerns itself with this problem of dancing all evening with the same girl and of going steady so young. Sometimes we can use young people to help us help other young people. Let me give an illustration:

Down at the Institute of Religion in Tucson, Arizona, 20 years ago, we had 40 boys and 45 girls who came to Mutual. The boys were prone to dance after Mutual with the same girls each night. Four or five girls sat on the side lines.

One day I said to a returned missionary, who was professing his great faith in the Gospel of Jesus Christ, "Do you love your fellow men?"

He said, "I do."

"Does that include your fellow sisters, too?"

He said, "Of course."

I said, "I doubt that. Every Tuesday night you find a little girl here and dance with her for a half hour. You are not concerned with what other girls are doing. Why don't you find another returned missionary and you two see to it that every girl here has at least two dances every Tuesday night?"

He said, "I will. I had never thought of applying the Gospel to my social life before."

Well, these two young men soon had those girls happy and everybody dancing. It worked beautifully.

I believe you should speak to a group of the finest, most popular young leaders of your wards, of your MIA groups, about this problem of dancing all night with the same girl. They do not like to do it. They do it because it is the socially acceptable thing to do. They are afraid, as individuals, to break down the custom. If you put the problem to them, brethren, and suggest that a few of them trade partners and then remind them of it once a month and watch it, I believe it would work.

Try "Work Party"

I think we need to use our imaginations and have meaningful associations between our young men and young women other than dancing. Try a "work party" sometime where you have M Men and Gleaners, broken into committees, helping the widows of the ward — serving with their hands and then coming together afterward for an old-fashioned supper, for singing, for prayer. It gives young people a chance to know each other in a marriage-like way and tends to break up narrow romantic relationships among them.

My last thought is this: Try an indirect approach. A man does not overcome the habit of drinking by talking about drinking or thinking

about drinking. A person does not avoid unchastity by fighting himself. There is only one way to rise above our selfish, narrow interests. That is the way that has been pointed out to us repeatedly by the General Authorities.

I heard Elder Harold B. Lee say, 10 years ago, and again at our seminary convention two months ago, "I don't care much what you teachers do, if you will only create a love for God in the hearts of these young people you teach." I believe that this is very sound advice. If we could teach a boy to love God, really love God with all his heart, other things would fall into their places. If we could teach a boy to be a true disciple of the Lord Jesus Christ, other things would fall in their proper places. If we could just teach a boy to have respect for every other human being, these courtship problems would fall into their proper places. If we could teach a boy to have self-respect, his behavior would be good and ideal.

Build Faith in God

A Presbyterian boy, a medical student, said to me in a personal conversation, "Some of the Mormon boys at the 'dorm' smoke and drink. They are good fellows, too." Then he said, "I don't smoke and drink."

I said, "Why not?"

He said, "I used to be tempted, but now I have found a kind of spiritual feeling for life that is based on my faith in God. And smoking and drinking just don't seem to fit into that feeling which I have."

Can we, fellow workers, do as well by our young people?

My young brethren, I pray with all my heart that you will use wisdom in your youth and lay the foundations for happiness in marriage, by building friendships, by being chaste.

We older men — we teachers and leaders — God help us to help them to this end, I pray in the name of Jesus Christ.

Let Them Learn by Living the Lesson

By Luacine Clark Fox



Photo by W. Claudell Johnson.

There is an almost untouched treasure house of Gospel teaching aids to be found when one prayerfully and skillfully uses dramatic arts.*

*These students of Course No. 10, "The Life of Christ," prepare to dramatize one of the Saviour's teachings. Members of the South Twentieth Ward, Ensign Stake, they are: (l. to r.) Evan Terry, Jr.; Orval Fox, Jr.; and Beverly Anderson.

"Things seen are mightier than things heard."

—Enoch Arden.

IN the field of drama lies one of our greatest tools for teaching the Gospel. One has only to look at the tremendous advertising program in television and radio, where products are presented through skillfully written and directed dramatizations, to realize the great power which lies within drama.

Presenting, as it does, a life situation in action, the onlooker momentarily forgets himself and becomes a vital part of what he beholds. This comes either as an interested bystander or, in some instances, even adopting the character he sees and becoming within himself the person being portrayed.

Because of the power of drama, it should be used with judgment and wisdom; and the Lord's help should be sought to this end. It is suggested further that when the incident to be presented is an actual one, any dramatization should be done as authentically as possible, in every way.

My mother, as a young woman, taught kindergarten in Sunday School. She was gifted and imaginative and delighted her children with little dramatizations enacted by paper doll figures on a miniature stage. As I remember hearing the story told, on the "floor" of the stage there were grooves along which the mounted paper figures moved back and forth, being pulled on and off by concealed strings.

A child who has laboriously colored stones for a wall to be used as scenery, or cut out and colored and put together a cardboard house for a street in Bethlehem will remember the kind of house in which Jesus dwelt while He was on the earth. As the child grows and begins his own studies of the Gospel, he will automatically have a mental "setting" for any similar scene. Because of this, care should be taken to portray the houses and country as they really existed.

Such a stage can be made most simply from either an orange crate or any large cardboard carton, open along one side (which fits over the grooved "floor") and at the top (which becomes the front of the stage). It can be lighted by a string of Christmas tree lights, or by flashlights held in place by clamps. Wires suspended across the top of the front of the stage will hold curtains that can be opened and closed by drawstrings.

When this idea is used by older pupils, they themselves can speak the lines of the characters; and it is suggested that always the actual words of the scriptures be used (rather than a simplified version) with an explanation, if necessary, as to the meaning.

While those students who witness such a performance are keenly affected by it, there is no question but that the ones who take part in it will receive the most benefit. For this reason, it is suggested that as many class members as possible be given the oppor-

tunity to work on the project. Let one group help with setting up the stage. Let another pupil be appointed to turn on the lights at a given moment; another to pull the strings bringing the characters out, and so on. Music can be woven in to set a mood. For example, the class could hum "Silent Night" as the stage curtains open on a Christmas Nativity scene, thus including everybody in the class in the presentation.

In classes of older children, young people themselves can be encouraged to do research work. Appoint a committee for costumes and suggest they look in a Bible dictionary to find out the types of dress worn at a given period in history, fabrics used, colors, and other information. Appoint a "scenery" committee to study the period's landscape and architecture and then make scenery for the stage.

When the time comes to put together the handiwork and results of study of the various groups, there will come to the young people a most satisfying sense of accomplishment which will indelibly stamp in their memories the story enacted.

If the story of Ruth the Gleaner should be the lesson, let one young girl be called forward to read the part of Ruth in the dialogue between her and

Naomi; and another, the part of Naomi, the mother-in-law. The meaning of the scripture and suggestions for proper inflections and emphasis may be discussed by the entire class to bring out the beauty and purpose of the story. Then the two girls may read the conversation. Later, you may be sure, they will report the incident to their parents or their friends.

In adult groups, when scriptures are to be quoted, ask a reader to give the lines. It will emphasize the lesson to the listeners and make it even more forceful for the one who does the reading.

Let it always be remembered that we seek, in religious education, to foster the work of the Lord. Any undertaking, in preparing our lessons, should follow an earnest petition to our Father in heaven for His guidance and sanction. If we go to Him in prayer, He will give us the necessary inspiration and judgment to use the tool of drama in conformance to His will and so it will enhance our teaching methods.

There is an almost untouched treasure house of Gospel teaching aids to be found through drama. It is my testimony that if we will humble ourselves before Him and acknowledge His hand in all things, He will unlock for us any door that leads to greater success in His work to the edification and joy of all.

TREES ARE LIKE PEOPLE

(Concluded from page 165.)

full fury of wind and storm that would crush the tall, straight trees farther down the mountain.

Yet these trees, too, serve their purpose. They catch and hold the higher snowdrifts that might break loose and start avalanches that would sweep down the mountain, leveling the heavy stands of timber. They provide a refuge for plants and animals that live best high in that narrow belt of lush grasses and flowers, storm and sunshine, with the forest below and the stark, bare peaks above, where the air is cleanest, the water purest, and the clouds but a hand's breadth away.

Then there are trees that reach down below the great forests, where rainfall is scarce and the soil, hard and rocky. These, too, serve useful purposes.

Like mankind, each tree has its own nature, its own duties, its own qualities. Any tree that fulfills its purposes — that "magnifies its calling" — is a great and noble tree, whether it be a giant redwood, a mighty ponderosa, a straight, smooth aspen, a cottonwood by a lonely mountain stream, or the humble juniper of the foothills.

The cedar tree pictured on the cover of this issue of *The Instructor* stands on the edge of the mighty Colorado River in southeastern Utah. Its great age,

its gnarled and twisted trunk, its tufts of green foliage — all testify that it has struggled long in the battle for existence. It has lived through lean years and years of plenty. There have been seasons of drought or of such violence that its very existence seemed impossible — a miracle of endurance.

A study of its form and probable history called up the thoughts expressed in these lines:

PROGRESS

Cedar by the canyon's rim,
What have you learned, the ages through?
In this forgotten wilderness
What do you find forever true?

"The law of earth and sky is *change*.
When the long years of drouth are past,
When rocks have weathered and melted away—
In this dread land, a heaven at last!"

The loveliness of the linden tree, the strength of the oak, the protecting branches of the maple tree, the comforting shade of the elm; the beauty of autumn leaves or of apple blossoms in the spring — all these qualities and many more have their counterparts among people. Just as we cultivate the characteristics we most desire in trees, so we may also develop in mankind — starting with ourselves — the qualities that make for virtue, for loveliness, for everything else that is good and true.

What Is Man and What May He Become?

By Elder Hugh B. Brown*

THE psalmist said, as he gazed into the starry heavens:

When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

What is man, that thou art mindful of him? and the son of man, that thou visitest him?

For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet. (*Psalm 8:3-6.*)

As I look out upon this audience of young Latter-day Saints, what I behold is potentially grander and

greater and more precious than what the psalmist saw in the starry heavens. He saw the handiwork of God: I see His offspring. I say "potentially" greater, and it is with a respect to man's potential that I would like to direct your attention.

I can best express my feelings, I think, by borrowing an expression from Will Durant: "I feel like a droplet of spray proudly poised for a moment on the crest of a wave, undertaking to analyze the sea." Humbly and prayerfully I approach the subject of what is man and what may he become.

As I think of man — potential man — and his relationship to God, his origin, and his possible destiny, and as I ask what is to be the

limit of his accomplishment, I think the answer is found in another question: What will man do with his freedom, and will he bring his life into harmony with the laws of his universe, the laws of God?

We are very grateful in the Church that the freedom, dignity and integrity of the individual is basic in Church doctrine as well as in democracy. Here we are free to think and express our opinions. Fear will not stifle thought, as is the case in some areas which have not yet emerged from the dark ages. God Himself refuses to trammel man's free agency even though its exercise sometimes teaches painful lessons. Both creative science and revealed religion find their fullest and truest expression in the climate of freedom.

As you proceed to make your individual "declarations of independence," I hope you will not become young radicals. I hope you will distinguish between liberty and license. I hope you will realize that freedom is only a blessing if it is accompanied by wisdom and intelligence. And so I would say, beware of radicalism. At the same time I would urge you to resist the downward drag of mental laziness which someone has said leads to the premature hardening of the intellectual arteries. I would urge you, also — and especially — to avoid sluggishness of spirit, which is the worst kind of lethargy. There are some men who are phlegmatic to a degree that would make a turtle seem intolerably vivacious.

I hope that you will develop the



Looking upon any portion of the earth's crust—such as Moccasin Arch—one should remember God has authored two accounts of the creation: earth's strata being one.

questing spirit. Be unafraid of new ideas for they are steppingstones to progress.

I have mentioned freedom to express your thoughts, but I caution you that your thoughts and expressions must meet competition in the market place of thought; and in that competition truth will emerge triumphant. Only error needs to fear freedom of expression. Seek truth in all fields, and in that search you will need at least three virtues: courage, zest and modesty. The ancients put that thought in the form of a prayer. They said, "From the cowardice that shrinks from new truth, from the laziness that is content with half truth, from the arrogance that thinks it has all the truth — oh, God of truth, deliver us."

Both religionists and scientists must avoid arrogant dogmatism. The former know only what God has been pleased to reveal about Himself, and the latter frankly admit that today's truth may be modified and amplified by tomorrow's discovery. Both science and religion beget humility. But as we consider together the subject of man's potential, I am constrained to say, let us not make the mistake of assuming that the body is the man.

David Sarnoff said, "Man is the greatest miracle and the greatest problem in the earth." And President J. Reuben Clark, Jr., in that splendid little book of his, *Man, God's Greatest Miracle*, gives us a learned and a beautiful description of the body of man. But man is also spiritual, mental, moral and aesthetic. And if he is to find satisfaction, it will be the satisfaction of his own complete and true and unavowable nature. These satisfactions are the things for which we strive. Alexander Pope said:

"Know then thyself; presume not
God to scan.
The proper study of mankind is
man."

You will find this study of man — of yourselves — more challenging,

more intriguing, more satisfying than the study of any other subject, whether it be stones, stars, trees, flowers or the strata of the earth.

In the first chapter of our oldest book we read:

"So God created man in his own image, in the image of God created he him; male and female created he them.

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it . . ." (*Genesis 1:27, 28.*)

Man, then, from the beginning, had a unique status, a derived and image nature, and to him alone was assigned a participative role. The statement "created in the image of God" was never made concerning any other of His vast creations.

The Latter-day Saint view of man's potential is in the vanguard of religious or scientific thought. Before the Gospel was restored, no one was heard to say, "As God is, man may become," and yet Jesus said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew 5:48.*) Does not that injunction imply limitless possibilities? And the Apostle John said, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (*1 John 3:2.*)

If any of you have been bothered about the subject of evolution, I

submit that here is an inspired concept of evolution which exalts rather than debases man. It relates him to a divine Creator both as to origin and to destiny. Here is true evolution, to which you can subscribe with absolute safety. But when we speak of man's potential God-like status, let us not forget that the difference between us and our Heavenly Father now is incomprehensibly great. And that concept can only be made tenable in the light of the eternities that lie ahead and in the understanding and application of the principle of eternal progression.

If we would find true happiness, we must continue the quest for which our spirits crave; a craving which is God-given and God-like. A hunger for faith and understanding gnaws at the mind and spirit of man. Remember, though, what Weiman said: "The greatest enemy of truth is man's tenacity in clinging to unjustified beliefs." You must always be ready to reinterpret your concepts when they fail to pass the test of new-found facts. You must dethrone your prejudices." Someone has said that prejudice is a vagrant opinion without visible means of support.

As we go forward, we will discover that in our universe there are certain laws which are universal, inexorable, immutable and eternal, and that all blessings are predicated



God wrote other accounts of our earth's formation in the Holy Bible and in modern, revealed scriptures. Like the strata, they also at times have been wrongly interpreted.

upon obedience to those laws. We learn some things from the past. We must respect the past for it has much to teach, it is not dead. But a knowledge of the past alone cannot solve the problems of the present nor the future. "The past," the philosopher says, "is the sum of the factors operating in the present."

Our earth life, which has been likened unto a guided missile, was not accidental, it was planned and purposeful and voluntary. We were endowed with a divine spark, with potential ability to maintain and enlarge our orbit as we develop intelligence and self-mastery.

As we gain intelligence, we shall progressively understand the overall plan, the grand strategy and our own place and part in it. Let us undertake by obedience to law to fit our lives into that plan and play our several parts. When that plan was first presented to us, we were not deterred by the fact that the journey would be dangerous. We, with millions of others, shouted for joy at the prospect of earth life, even though we doubtless had some warning that problems and perils lay ahead.

Understand God's Laws

Just as the slightest defect in the mechanism of a guided missile or space ship may not only take it far from its objective, but may destroy it altogether, so our failure to understand and obey the laws of God will retard our journey, deflect our course, and may seriously impair future effort with tragic results.

There is no mechanism as delicate, sensitive or wonderful as the Holy Spirit, by which our lives may be guided if we will adjust the mechanism of our souls and attune our minds to his impulses; but this great guiding power may be insulated or cut off by improper conduct or deflected even by an impure thought. We have complete freedom to heed or disregard the promptings of that spirit, but we must abide the consequences of our choice.

"For each descent from fair truth's
lofty way,
For each gross error which delays
the soul,
By that soul's gloom and loneliness
we pay
And by the retarded journey to its
goal."

—Author Unknown.

Man is more than just what someone has called "a fortuitous combination of molecules." One great scientist has recently reminded us that "no atom or molecule ever had a thought; no combination of elements ever gave birth to an idea; no natural law ever built a cathedral." Man is more than what scientists can test or weigh or measure. There has never been a scientific analysis of man that did not leave a residue, something which the most searching analysis cannot reach.

Men Must Remain Humble

Scientists and teachers of religion disagree among themselves on theological and other subjects. Even in our own Church, men take issue with one another and contend for their own interpretations of subjects on which we do not have too much information. But this free exchange of ideas is not to be deplored as long as men remain humble and teachable.

For example, there are various opinions on the subject of the time involved and the method employed in the great and continuing drama of creation, the biblical account of which is compressed into a few lines of print. It seems obvious that the scriptures were not intended as texts in biology, anthropology, geology or any other of the sciences.

The Bible tells us briefly what happened "in the beginning," but as Dr. James E. Talmage points out, the word "beginning" is indefinite. Any question as to what that beginning was is largely futile because it is unanswerable. The information given in the scriptures on the time involved in the first great acts of creation, refers only to the spiritual creation. President Joseph Fielding Smith tells us: "Life did not com-

mence upon this earth, life existed long before our solar system was called into being." Dr. John A. Widtsoe made this statement: "It seems reasonable to suppose that the great acts of creation could well have continued through eons of time. In fact, it is doubtful if man can measure, according to man's methods of measurements, the time involved," and Dr. Talmage said that the earth passed through ages of preparation, unmeasured and immeasurable.

Time Will Come To Know Rest

I call your attention to some words by Elder Anthony W. Ivins. He said, "I do not argue with the men who say the earth is only six thousand years old, or those who say it is 600,000 years old, or those who say it is six million. I know we are here on the earth, and I know the Lord has told us why we are here. The time will come when we will know all the rest. It is our misinterpretation of the word of the Lord that leads us into trouble."

And Elder Anthon H. Lund said, "Anything that is a tenet of our religion must come through revelation and be sustained by the Church, and we need not do battle for anything outside the works that have been accepted by the Church as a body."

Does it not seem, then, that we should keep open-minded and be teachable on all these matters and not give too much time in a discussion of things that have not yet been revealed?

But while very little was written originally on the details of the creation of the world and man's advent upon it, it should be observed that God is the author of two accounts of the creation; one is written in the Bible and amplified by modern revelation, and the other in the strata of the earth. Each has at times been wrongly interpreted and misunderstood and they sometimes seemed to be contradictory or at variance. If you will remember that these two records have the same divine

author, you will know they cannot be fundamentally opposed, though man's interpretation of either or both may be seriously at fault.

Written by God's Finger

Some scriptures were written by the finger of God and given to Moses on tablets of stone, and other scriptures were dictated by the Lord to His prophet scribes, both in ancient and in modern times, and here we find the world's greatest literature.

Also there is no more fascinating story — nor one more accurate, when properly interpreted and understood — than that written, also figuratively by the finger of God, on the stony pages of the earth's crust. But from neither of these records have men been able to determine exactly the time involved in the organization of the earth or the creation of the physical body of man. The answer to these questions is not important, so far as man's salvation is concerned, else it doubtless would have been revealed. Any protracted discussion of these subjects is unprofitable because all of the facts are not available.

From the Standard Works of the Church we learn that the Lord formed or organized the earth from existing materials. That it is impossible to create something from nothing is a scientific as well as a spiritual axiom. Again quoting Dr. Widtsoe, "It is an established doctrine of the Church that the ultimate elements which constitute the universe are eternal, indestructible, everlasting. Whether these ultimate realities be in the language of present-day science, molecules, atoms, electrons or pure energy is of little concern. Whatever is the ultimate reality is eternal. Matter, as we know it, from which the earth was organized, consists of eternal elements.

But it would be presumptuous for me to attempt to discuss this matter fully or give my personal opinion with respect to either the religious or scientific aspects thereof. Nor

shall I undertake to answer debatable questions. I may be able to tell where some answers may be found, or to indicate where to place the emphasis.

Neither fear of consequences nor any kind of coercion will be used to secure uniformity of thought in the Church. However, we must also be careful never to teach anything as Church doctrine which may be our personal interpretation of a subject. There are some fundamental teachings of the Church on which all members should agree and to which they should subscribe.

Let us never lose sight of the fact that the Church is led by revelation, that the Lord has one agent through whom He speaks to the Church, and that is the President of the Church. President David O. McKay said recently, "Whatever the subject may be, the principles of the Gospel of Jesus Christ may be elaborated upon without fear of anyone's objecting, and the teacher can be free to express his honest convictions regarding it, whether that subject be in geology, the history of the world, the millions of years that it took to prepare the physical world, whether it be in engineering, literature, art — any principle of the Gospel may be briefly or extensively touched upon for the anchoring of the student who is seeking to know the truth."

Man Was with God

In the Doctrine and Covenants we read: "Man was . . . in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be. . . . For man is spirit. The elements are eternal, and spirit and element, inseparably connected, receive a fulness of joy; and when separated, man cannot receive a fulness of joy." (Doctrine and Covenants 93:29, 33, 34.)

It is interesting to note that one hundred years after these great truths were given through the prophet regarding the spirit and ele-

ment, the noted author, Elton Trueblood, made the penetrating observation that, "The more we identify our spirits with the natural order, the more we see matter and spirit as a mutually beneficent combination, and the more we are compelled in reason to posit [to assert as a fact] the reality of a transcendent creator of both."

Spirit Always Existed

From modern revelation we learn that the spirit of man consists, in part at least, of intelligence, or the light of truth, which is coeternal with God — which means that it has always existed. We also learn that the elements are eternal. This eternal, immortal spirit was, pursuant to plan, tabernacled in a mortal body which was organized out of eternal elements which are not destroyed by the dissolution which we call death. When eternal spirit and eternal elements are joined again, man, then an immortal soul, may receive a fulness of joy. Dr. Talmage sums up the discussion of creation of the universe as follows:

"What is man in this boundless setting of sublime splendor? I answer you: Potentially now, actually to be, he is greater and grander, more precious in the arithmetic of God, than all the planets and suns of space. For him were they created; they are the handiwork of God; man is his son. In this world man is given dominion over a few things. It is his privilege to achieve supremacy over many things.

"The heavens declare the glory of God; and the firmament sheweth his handiwork.' (*Psalms* 19:1.) Incomprehensibly grand as are the physical creations of the earth and space, they have been brought into existence as a means to an end, necessary to the realization of the supreme purpose, which in the words of the creator is thus declared: 'For behold this is my work and my glory — to bring to pass the immortality and eternal life of man.'"

May you ever strive to be worthy of your source, equal to your opportunities and be constantly preparing for your destiny.



Elder Hugh B. Brown

To Tell Your Students

FOUR Church leaders were sustained in new callings at the closing session of general conference, Apr. 6, 1958. Elder Hugh B. Brown was named an apostle; also, Elders Gordon B. Hinckley, Henry

D. Taylor and A. Theodore Tuttle became General Authorities.

That Gospel teachers may know more to tell their students concerning these splendid personalities, here are a few glimpses of them as told by their associates.

To Serve on the Council of the Twelve:

ELDER HUGH B. BROWN

Consistency, Thou Art a Jewel

IT was more than fifteen years ago — but as Job would have his testimony engraven with an iron pen and lead in the rock forever, so has this testimony remained clear and true in my memory.

Elder Hugh B. Brown was speaking in sacrament meeting in Stratford Ward, Highland (Salt Lake City) Stake. As usual, his remarks were eloquent and soul-stirring — his sub-

ject, the Gospel. I remember thinking, "Truly he is a good man — a man of God."

As he came to the close of his sermon, he was bearing a powerful testimony. He sighted an elderly couple in the audience and, addressing his remarks to them, said, "Brother and Sister Southgate, you heard me bear this same testimony in England over forty years ago. It is the same today as it was then, only

deeper and stronger because of the experiences and trials of the years."

Those of us who know Hugh B. Brown know he has been consistent all his life. He has had sorrows, disappointments, hardships and heartaches. He has also had outstanding success, but his testimony has remained unsullied. As we raised our hands to sustain him an apostle of the Lord, I thought, "Hugh, thou art a consistent jewel."

—John Longden,

Assistant to the Council of the Twelve.

• • •

Cast Your Bread . . .

IT was the early 1930s — the depression years. Those worries which beset most men of that period had not bypassed my father, Hugh B. Brown. There were shoes to buy — all eight of the children were in school. The coalbin was almost empty. It was the first of the month and the grocery bill was due. And those who really needed the help of a lawyer seemingly had not that with which to pay him for his services. Small wonder that sleep seemed as remote as a solution to his problems.

During a night sleepless because of worry, there came into his mind the conviction that the younger brother of one of his dear friends needed help. He was a medical student attending school in Chicago, the son of a widowed mother.

That morning the first letter that Elder Brown opened upon reaching his office contained a check for \$100. It was a legal fee he had long since despaired of collecting from a former client. Without a moment's hesitation, he turned it over, endorsed it and sent it to the young student along with a note which read: "Thought perhaps you could find some use for this."

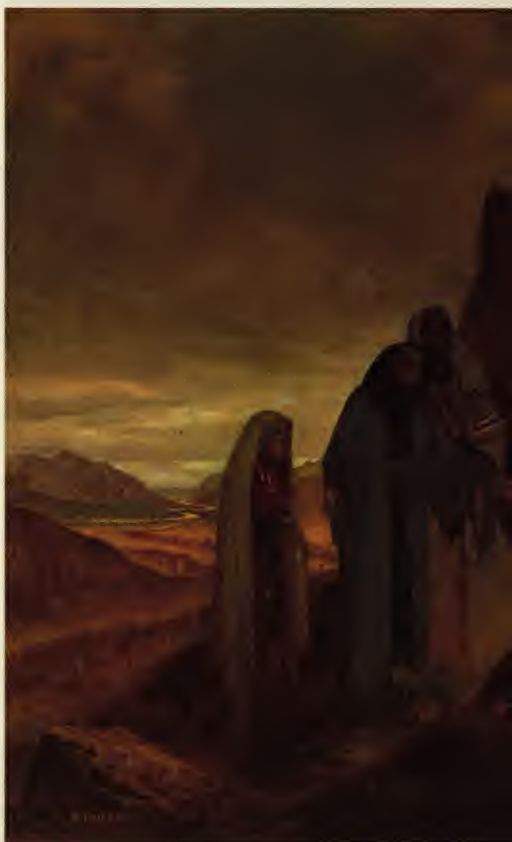
March had really come in like a lion. A young medical student and his wife had talked most of the night, trying to figure some way for him to continue his schooling.

(Continued on page 180.)

PAINTED BY ARNOLD FRIBERG FOR CECIL B. DEMILLE'S
BIBICAL MOTION PICTURE "THE TEN COMMANDMENTS"

ARTIST'S NOTES ON THE PAINTING — *Here we see Moses as the revered and aged Patriarch. His closest friends and loved ones are with him as he prepares to ascend Mt. Nebo to meet his God. He has placed his own Levite robe as a mantle on Joshua, who is now the great military leader of Israel. In the leathern case are the five Books of Moses, which will be placed in the Ark of the Covenant beside the tablets of the Ten Commandments. In the valley below, the children of Israel have reached the River Jordan, and, after 40 years of wandering, are about to enter the Promised Land.*

THE CONSECRATION OF JOSHUA ON MOUNT NEBO



AND THE LORD'S ANGER was kindled against Israel, and he made them wander in the wilderness forty years, until all the generation, that had done evil in the sight of the Lord, was consumed. And the Lord said unto Moses, Get thee up into this mount and see the land which I have given unto the children of Israel. And take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him. And Moses did as the Lord commanded him. And he gave Joshua the son of Nun a charge, and said, Be strong, and of a good

courage; for thou shalt bring the children of Israel into the land which I swear unto them: and I will be with thee. And it came to pass, when Moses had made an end of writing the words of this law in a book, that Moses commanded the Levites, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land which I give you, proclaim liberty throughout all the land



unto all the inhabitants thereof. Ye shall not therefore oppress one another. Wherefore ye shall do my statutes and dwell in the land in safety. And I will give peace in the land, and none shall make you afraid. But if ye will not hearken unto me, I will set my face against you. And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah. And the Lord shewed him all the land. And the Lord said unto him, I have caused thee to see it with thine eyes, but thou shalt not go over thither. So Moses the servant of the Lord died there

in the land of Moab but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. (*Abridged from Numbers, Chapters 27 and 32; Leviticus, Chapters 25 and 26 and Deuteronomy, Chapters 31 and 34*)

This insert prepared with special text for "The Instructor" Magazine of The Church of Jesus Christ of Latter Day Saints



George Remembers To Be Kind



FORT LARAMIE
The Stars and Stripes on a tall pole fluttered in the breeze.

By Marie F. Felt

*"Whatsoever ye would that men should do to you,
do ye even so to them."*

—Matthew 7:12 and
3 Nephi 14:12. (See also Luke 6:31.)

AS we begin our story today, the Harrison family had arrived in Salt Lake City. Their handcart company had been disbanded. Along with other settlers, the Harrisons then made their way south some fifty miles to Springville, in the Utah territory. They missed their boy, George, who had stayed behind on the trail with some Sioux Indians.

Each day the Harrisons prayed that our Heavenly Father would someday bring George back to them.

On the plains where the Sioux lived, George was having a wonderful time. He had been well fed and sheltered. George was taller and weighed more than when his Indian mother had taken him in and cared for him. She had treated George as though he was her very own. Life was happy and full of adventure for this white "Indian" boy. He even learned to speak Sioux so that he would be able to speak with his red-skinned friends.

One day, 16 months after he had first come to the Indian camp in search of food, George and his Indian "brother" climbed Laramie Peak in Wyoming. Below they could see Fort Laramie and many men moving about. The Stars and Stripes, on a tall flagpole, fluttered in the breeze.

A loneliness came over George. He wanted now to see his family and go back to his own people. Returning to the Indian camp, he talked with his Indian mother and told her of his desire. She cried, but understood and let him go. [End of Scene I.]

George went to Fort Laramie. He hoped to find employment to pay his way to Utah. A doctor was going part way to do research and hired George as a helper. When this man returned east, General Albert Sidney Johnston hired George as a second cook.

After George became a cook, he served with General Johnston's troops.

One afternoon a soldier reported some Indians traveling west had camped just across the river. George crossed the river and, to his amazement and joy, found the very squaw who had been so good to him and had perhaps saved his life. He was sorry to learn that now she was in need of food. He recrossed the river, went to an army captain and told him of the situation, asking for some provisions to take to the squaw.

The captain replied, "You know, George, that we ourselves have been cut to very strict rations." George, boy-like, began to cry. The captain realized how very much the boy desired to return in part the help given to him and the kindness that the Indians had shown him.

The captain put some beans, bacon and flour in a bag. George happily crossed again the frozen river and gave the food to his Indian mother. To show her gratitude, she gave George a pair of beautifully beaded buckskin moccasins. But there was little time to talk and so much to say. George, however, had to be back to the soldiers' camp before "Taps."

In the morning the Indians were gone. [End of Scene II.]

In the meantime, Father William Harrison and his family who had settled in Springville, Utah, received word that George was at Camp Floyd, just west of Lehi, Utah. The father walked the more than 40 miles to see his son.

After a wonderful visit with his father, George went to the captain and asked for the \$80 he had earned. George gave the money to his father. Tears of thankfulness and joy ran down the father's cheeks. The money would be the means whereby he could now buy horses and a wagon. This was at a time when men, traveling to California during the gold rush, sold their

wagons and horses cheaply for lighter and quicker conveyances. [End of Scene III.]

George continued in the employ of General Johnston until the army was recalled east to fight in the Civil War. Then he rejoined his white family in Springville. Heavenly Father had answered their prayers, and they were grateful.

(For more of the story of George, a handcart boy, see the May, 1958; INSTRUCTOR, page 145.)

References:

Information for this story was supplied through the courtesy of Martha Fereday Harrison of Salt Lake City, and Bertrand F. Harrison of Provo, Utah.

See also:

History of Utah by Orson F. Whitney; George Q. Cannon and Sons Company, Salt Lake City, 1892; Volume I, pages 555-564.

Essentials in Church History by Joseph Fielding Smith; Deseret Book Company, Salt Lake City, 1928; pages 484-490.

George, the Handcart Boy by Howard R. Driggs; published by Aladdin Books and distributed by S. P. Dutton Company, New York City.

"Theirs Was the Handcart Way to Zion" by Howard R. Driggs; *The Instructor*, July, 1956; pages 202, 203.

"And Their Faith Wavered Not" by Ramona W. Cannon; *The Instructor*, July, 1956; page 208.

Pictures that May Be Used with this Story:

Center spread picture, *The Instructor*, July, 1956.

How To Present the Flannelboard Story

Characters and Props Needed for this Presentation Are:

William Harrison, father.

Laramie Peak.

George and his Indian brother standing together.

General Albert Sidney Johnston.

Army captain.

Box of Food.

Moccasins.

Order of Episodes:

Scene I: George bids goodbye to his Indian friends.

Scenery: The Indian camp, with Laramie Peak in the background.

Action: George is with his Indian "brother," talking to his Indian "mother." He tells her he wants to return to his own people. She cries but lets him go.

Scene II: Soldier camp.

Scenery: On one side of the flannelboard are soldier tents. On the other side are Indian wickiups. A river runs between.

Action: George is told of the Indian camp. He crosses the river and finds his Indian "mother" in need of food. He returns to the soldier camp. There he obtains food for her and returns with it to her. She gives him a pair of beaded moccasins to show her gratitude.

Scene III: Camp Floyd, just west of Lehi, Utah.

Scenery: Soldier tents, with the flag of the United States waving from the top of a flagpole.

Action: George is talking with his father. He gives his father \$80 he has earned.

Keep Their Visions Fresh

By Henry Eyring*

NEVER in history has the world changed so fast. Jules Verne's wonderful tale, "Around the World in 80 Days," seems almost quaint in a world where man-made satellites circle the earth in 90 minutes at 18,000 miles an hour. These devices click back to us their multiple radio messages about temperature and radiation and other secrets that could only be guessed at a year ago.

If man ventures out into space, will his ship be destroyed by being pelted with meteors and meteoric dust? Will he be injured by cosmic rays and ultra-violet light? How hot will his ship get in the glaring sun with no air to carry away the heat? These questions and dozens more are being answered by our

talkative satellites as we sit and listen while they orbit about the earth.

Indeed, any sensible scientific question which man is able to formulate as an experiment brings back its answer "yes" or "no." Thus we penetrate ever deeper into mysteries that yesterday were unanswerable.

Striking the moon with a missile across the intervening 241,000 miles is as good as done and orbiting around the moon can happen any day. A trip to the moon — and, eventually, beyond — is taken for granted in scientific circles. Returning to earth after the outward voyage offers its problems. Foremost among these is avoiding the fiery end that greets a meteor in the sky. We musn't fall too fast. Eventually

this problem of reentering our atmosphere will be solved by some adventurous young man who sees visions.

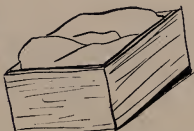
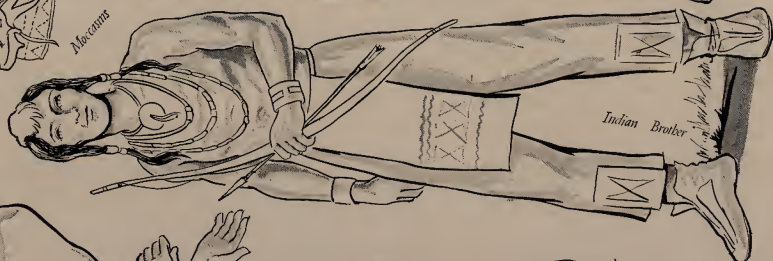
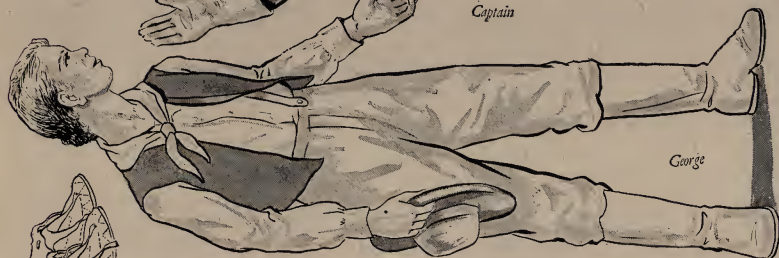
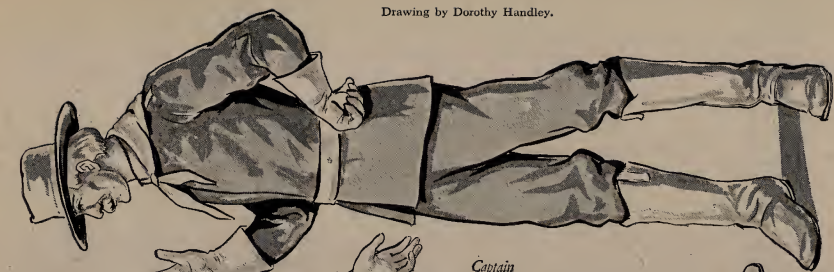
What is the effect of this breathtaking speed in scientific matters on man's religious outlook? Our century has witnessed a turning away from the mechanistic determinism of the 19th Century which led the famous scientist, Laplace, to answer Napoleon's query about God with, "Sire, I have no need of that hypothesis." Many men these days, scientists among the rest, feel they have very great need for turning to the Supreme Architect of the Universe. The uncertainty principle

(Concluded on page 189.)

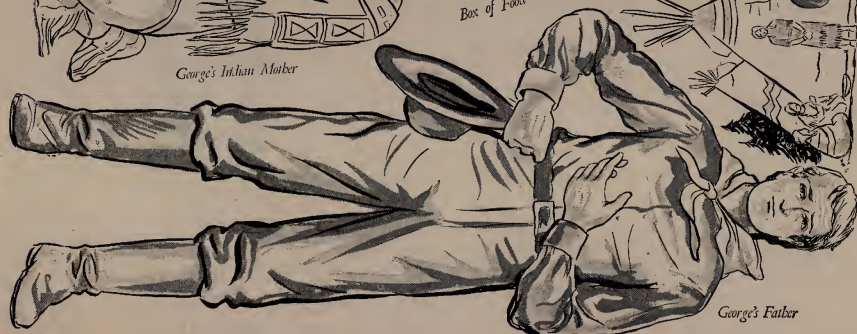
*Dr. Henry Eyring is dean of the Graduate School, University of Utah and an eminent scientist and chemist.



Drawing by Dorothy Handley.



Indian Camp



Flannelboard figures for "George Remembers To Be Kind."

NEW AUTHORITIES

(Continued from page 176.)

Finally, they both agreed that there was nothing left to do but leave school and go to work full time. So now, he was on his way to tell the dean. He paused outside the dean's door. Somehow he just could not do in. Perhaps he would wait until tomorrow.

As he opened the door of the small furnished room, he saw that his wife held a letter in her hand. She was crying. He crossed over to her and took the letter which she held out to him. "Thought perhaps you could find some use for this," he read.

Years passed. In the fall of 1937, Elder Brown was called to preside over the British Mission. The morning mail brought many letters from well-wishers; and among them was one from his friend's brother, who had recently completed his schooling. Pinned to the top of the letter was a check, and at the bottom of

it were the words: "Thought perhaps you could find some use for this."
—Mary Brown Firmage,
Daughter.

* * *

The Missionaries' Missionary

THERE are many qualities I could list in my reasons for calling Elder Hugh B. Brown the missionaries' missionary. There are his speaking ability, his knowledge of the Gospel and his devotion to it. There is the love and understanding he has for his fellow man. And above all of these, I would place the loyalty and genuine affection he had for all of the missionaries who labored under him in Britain.

President Brown always had time to sit down with a missionary to give him counsel and advice. It didn't matter what the subject or the occasion — we all knew we could go to President Brown.

Some of the most treasured memories of my mission — and I am sure this is shared by countless others — are of evenings spent with President Brown in frank and intimate discussions of questions that confront every young man. All of us are better men today because of the counsel he gave us at that time.

—Parry D. Sorensen,
Director of Public Relations,
University of Utah.

* * *

Became an "Upper Room"

It was one of those perfect Sunday summer mornings in southwestern Alberta, Canada. As we hurried to our monthly stake prayer circle meeting, I am sure all felt a little closer to God than usual that day.

I know that was the way I felt as we greeted the brethren, with a special welcome to the man who had formed our circle soon after he was called to be president of the Lethbridge Stake of Zion in 1921.

That man was Elder Hugh B. Brown, affectionately known now in our northern stakes as the "Canadian Apostle."

He was visiting with the circle that memorable Sabbath day and

was a very worried man. Serious sickness had stricken him and in that kindly, courteous, humble way that is his, the president said quietly: "Brethren, I am not well. I have had little encouragement from my doctors. I need strength. I would be grateful for a blessing in this circle from you brethren who were called into this little group when our stake was very young and when spiritual power and guidance were so needed."

Bishop Hyrum Smith was asked to officiate in the administration in the home where we were meeting at the time. It seemed to become a holy place, an "upper room" to us that day.

In sealing the anointing — and I shall never forget those words — the bishop promised President Brown peace and health, that he would live to fill his divinely appointed mission in life, and that he would yet be called to important positions of leadership in the priesthood and the general councils of the Church.

The fulfillment of that profoundly moving promise is now history. There were no dry eyes in the circle that Sabbath morning. Truly, we had been near to God; and He had been pleased to hear our prayers in behalf of His faithful servant.

—C. Frank Steele,
Editor, *The Lethbridge Herald*.

* * *

To Assist the Twelve:



ELDER
GORDON

B.
HINCKLEY

A Real "Samaritan"

IN 1956, when I was hospitalized with a ruptured appendix and peritonitis, Elder Gordon B. Hinckley was a constant visitor in person and by telephone. He it was who notified my distant family and kept

ELDER HUGH B. BROWN

FOR a generation, members of the Church have had the opportunity to take the measure of Elder Hugh B. Brown.

His enthusiastic endorsement of his call to the Council of the Twelve bespeaks how excellent has been his service in a long series of important assignments: assistant to the Council of the Twelve, Church servicemen's coordinator, adviser to the Deseret Sunday School Union, mission president and missionary, stake president and counselor, superintendent of religion classes, bishop's counselor, Sunday School and Young Men's Mutual Improvement Association superintendents' assistant and stake board member, and teacher, adviser, and counselor—in addition to dozens of special assignments.

Perhaps few men in our generation have come to his high and holy office with such wide "international" background. Born in Utah, he grew to manhood in Alberta, Canada. He first served as a missionary, and later twice was president in the British Mission, and traveled widely throughout the European Mission. During his five years as an assistant to the Twelve, Elder Brown toured the Pacific Mission, laid the cornerstone for the New Zealand Temple that was dedicated April 20, 1958, and toured the Hawaii, New Zealand, Australian, and South Australian Missions.

His own active service as a major in the Canadian Army, gave him a particularly close insight into his work as Church servicemen's coordinator and later, as servicemen's coordinator and faculty member during four years at Brigham Young University.

In his professional life, he maintained offices in Utah and Alberta.

Elder Brown was born Oct. 24, 1883 in Granger, Utah, the son of Homer Manley and Lydia I. Brown.

He was married June 17, 1908, in the Salt Lake Temple to Zina Card.
The accomplishments of Elder and Mrs. Brown's two sons and six daughters in professional, vocational, and Church circles attest their enviable success in home and family devotion and service.

them informed of my condition. He made it clear to me that I was at liberty to call him any hour of the day or night if I needed a word of comfort. I had occasion to take advantage of this on several occasions — usually in the cold grey light of predawn when one's spirit seems most likely to despair.

—Frank S. Wise,
Member, Deseret Sunday School general board.

* * *

Man of Faith and Works

WHEN I was asked to serve as counselor to President Gordon B. Hinckley of East Mill Creek (Salt Lake Valley) Stake, he had an assignment to prepare the ordinance work for the temple in Switzerland, which was nearing completion. Every waking hour, after he had completed his day's work plus hours spent in stake meetings, he spent on this project.

The project completed, he took the plane for Switzerland. Two weeks later he was back.

"Brethren," he said in telling of his trip, "after we had completed our work and the temple was open

for ordinances, I stood one day and watched an elderly German couple come out, after having been sealed together for time and all eternity. They put their arms around each other and stood weeping together.

"Brethren," he continued, "you will never know the joy that filled my heart to know that I had a small part in making this possible."

Such a man is Gordon B. Hinckley — a man of faith and works.

—Layton Alldredge,
Counselor to President Hinckley
in the East Mill Creek Stake presidency.

* * *

"It Has Been Now"

GORDON B. HINCKLEY and I were schoolboys together, and I served on a mission with him in England. Following our missions we, with Heber I. Boden, toured Holland, Germany and France together.

On July 3, 1935, in Paris, I recorded in my journal that we went "out to the American War Cemetery at the little village of Suresnes, over the Seine by St. Cloud." This was a special mission undertaken by Brother Hinckley. At the end of a walk, through a grove on a beautiful summer day, we came to a portaled arch leading to a memorial chapel. Across the arch was inscribed:

"Peaceful is their Sleep in Glory."

On the left side was carved the legend:

"This chapel is erected by the United States of America in grateful remembrance of her sons who died in Europe during the World War."

Stretching across green grass beyond the chapel, were 1,541 graves. Each was marked with a white marble cross or an occasional Star of David. Elder Hinckley led us reverently to Row 11, cross number 5. In the terse, direct Hinckley discourse made famous by his father, he pointed and said: "Brethren, there's my oldest brother."

We read this inscription on the marble cross:

"STANFORD HINCKLEY
Privt 1 Cl 145 Field Art. 40 Div.
UTAH Oct. 19, 1918."

After a few moments silence, Brother G. B. H. spoke again. "Brethren, this grave has probably never been dedicated."

An entry for the day of July 3, 1935, then states, laconically: "It has been now."

—G. Homer Durham,
Vice President, University of Utah.

* * *

To Assist the Twelve:



ELDER
HENRY
D.
TAYLOR

Known for His Friendliness

HENRY D. TAYLOR, my brother, has always manifested a love for his fellow associates. He has always been known for his friendliness.

My father was a firm believer that his children should have definite work and responsibilities all through their home life. He purchased a farm near the outskirts of Provo. He never made any money from it, but he said it paid big dividends in character building for his boys.

We older boys had the responsibility of bringing the cows from the pasture and milking them. In the distribution of work, seven-year-old Henry's job was to deliver the milk to three neighbors each night.

One evening he did not come home at the usual time, and Mother was worried and went out to find him. Two of the neighbors said Henry had been there and had left. She went to the third place and, when she entered the home, Henry was seated on a stool in the midst of the family, carrying on a friendly conversation.

On the way home, Mother was

ELDER GORDON B. HINCKLEY

FOR a quarter-century Elder Gordon B. Hinckley's talents have been devoted almost exclusively to Church service. The stamp of his genius has marked the two decades he served as secretary of the Church Radio, Publicity and Mission Literature Committee and his service for the past seven years as executive secretary of the General Missionary Committee of the Church.

Elder Hinckley brings to his appointment as an assistant to the Council of the Twelve a rich Church background, including two years as president and ten years as a counselor in the presidency of East Mill Creek (Salt Lake Valley) Stake. Eleven years he traveled the states of the Church as a member of the Deseret Sunday School Union general board and also authored lesson manuals. He served a mission to Great Britain and was assigned to the European Mission office. He has also been a Church seminary instructor.

In addition, he has been given many special assignments by the First Presidency, including his supervisory trips on translation and inauguration of ordinance work at the Swiss Temple in 1955 and in 1956, and the New Zealand Temple in 1958.

In a measure, Elder Hinckley has also interested himself in business affairs. He has been vice president of Recording Arts, Inc., for several years, and is also a director of Radio Service Corporation of Utah (radio station KSL).

He was born June 23, 1910, in Salt Lake City to Bryant S. and Ada Bitner Hinckley.

Elder Hinckley and his wife, Marjorie Pay Hinckley, have two sons and three daughters, ranging in age from a pre-school aged girl to a daughter in college.

a bit upset and called him to task for staying so long.

He replied, "Mother, I tried four times to leave but each time they said, 'Henry, what's your hurry; don't rush off.' And of course I had to be nice and do as they wanted me to do."

This was when he was a very young boy, but it was a trait he carried all through his life — trying to please and be kind and friendly to everybody.

—Arthur D. Taylor,
Brother.

Counsel Is in Demand

ELDER Henry D. Taylor's adult life in Utah Valley has been one of outstanding service and achievement. Shortly after returning home from a mission to the Eastern States Mission he was set apart as one of the presidents of the 123rd Quorum of Seventy. Following this assignment came eight years in the high council, four years as stake clerk, two years as bishop, seven years as president of Sharon Stake and three years as president of the East Sharon Stake.

His counsel in spiritual as well as material matters was constantly in demand by the many who knew and loved him.

—Philo T. Edwards,
President of Sharon Stake.

ELDER HENRY D. TAYLOR

IN the accomplishments of Elder Henry D. Taylor, now assistant to the Council of the Twelve, you will find his love for the Church detailed.

Right after his graduation from high school, he went to the Eastern States Mission where he became president of the Connecticut District and later mission secretary.

Since, he has been a president of a seventies quorum, a member of the Sharon (Utah) Stake high council and also clerk of that stake. He was bishop of Pleasant View (Utah) Ward at the same time three of his brothers were also serving as bishops.

For ten years, Elder Taylor served as president of Sharon and East Sharon stakes. He also was chairman of the Central Utah Region and the Mt. Timpanogos Region of the Church Welfare Plan. At the time of his call to be an assistant to the Twelve, he was completing three years as president of the fast-growing California Mission.

A successful and admired businessman, Elder Taylor has been associated with the family-established mercantile business of Dixon-Taylor-Russell Home Furnishers in Utah County since acquiring his college degree in business.

The new General Authority is married to the former Alta Hansen of Richfield and is the father of four sons.

He was born Nov. 22, 1908, at Provo, Utah, to Arthur N. and Maria Dixon Taylor.

To Serve in Seventy's Council:

ELDER

A.

THEODORE

TUTTLE



The Master Teacher

IF I should characterize the new member of the First Council of the Seventy, A. Theodore Tuttle, by two words — I would say, "master teacher."

Students who have been privileged to be in his classes over the years have noted five things which spell out his success:

First: He applies his full personality to the job at hand — the power of a smile, the warmth of his voice, and the frank and direct look of his eye.

Second: He shows concern for the student that is all-embracing. None being left out of his circle; there are none to distract.

Third: He illustrates by object or diagram each principle or relationship discussed.

Fourth: He has a sense of humor without levity which enriches the simple things of life.

Fifth: He exudes faith in and enthusiasm for the Gospel of Jesus Christ.

An example of Elder Tuttle's approach to a problem is shown by the following:

In 1952 he startled a convention of institute teachers by appearing at the rostrum with a huge cake covered with rich fancy cream. "Now," he said, "I love you teachers and wish to share this cake with you." Whereupon he plunged his hands into the cake and proceeded to serve a fistful to each of the astonished teachers. "You see," he continued, producing a second cake and a knife with which he cut neat slices, "there are messy ways and neat ways of getting something from a teacher to a pupil. Some of you are dishing out the Gospel

without either preparation or purpose. But teaching, like the serving of a cake, is an art."

Needless to say, a point well taught is not soon forgot.

—William E. Berrett,
Vice President in charge of religious education.

• • •

Disarming, Pleasant Smile

A. THEODORE TUTTLE has had wide teaching experience, including years as a teacher of teachers. His success lies partly in his knowledge of subject matter and his almost insatiable desire for a knowledge of the Gospel. But most of all, he is successful because he knows the student and knows himself.

The first order of business in every class period is a disarming, pleasant smile. His discipline is persuasive and persistent and seldom goes beyond the removal of that pleasant expression. His characteristic rebuttal to some infraction of decorum is silence. Any student, who has noticed the piercing, sober expression on Brother Tuttle's face, has known that it was none too soon to alter conduct; and few, if any, have tested him further.

His capacity as a teacher grows from compassionate, sensitive love for his fellow men.

—Boyd K. Packer,
Supervisor of seminaries and institutes of religion.

ELDER A. THEODORE TUTTLE

FOR the balance of his life as a member of the First Council of the Seventy, Elder A. Theodore Tuttle undoubtedly will find in congregations he visits, men and women full of gratefulness for his kindness, his counsel, his teachings and instructions, and his interest and devotion to them "back when" he was "their" seminary or institute teacher.

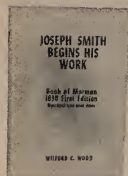
Elder Tuttle was born in Manti, Utah, in 1919 to Albert M. and Clarice Beal Tuttle; married Marne Whitaker of Ellensburg, Washington, in 1943, and is the father of five sons and daughters. He was graduated from Manti High School, granted his bachelor of arts degree by Brigham Young University in Provo, Utah, and awarded his master of arts degree by Stanford University in Palo Alto, California. He served in the Northern States Mission and, during World War II, was in the Fifth Marine Corps in Hawaii and Japan.

For the past 13 years, Elder and Mrs. Tuttle have lived in several western cities where he has been a seminary teacher, director of an LDS institute of religion in connection with the University of Nevada, Reno, and since 1965, a Church supervisor of seminaries and institutes of religion.

There have been, of course, almost countless assignments in the wards and stakes in which they have resided.

Jewels for Your House

By Minnie E. Anderson



For Every
Mormon
Household

► *Joseph Smith Begins His Work* (Book of Mormon, 1830, First Edition); Wilford C. Wood, publisher; Bookcraft, Salt Lake City, distributors; \$5.95.

This reproduction of the original edition of the Book of Mormon, with its original pictures and documents, gives credence to Joseph Smith's work. As one examines the book, messages within its cover speak with authority. It is a treasure for every Mormon household.

* * *

Convincing Presentation

► *Dead Sea Scrolls and Original Christianity* by O. Preston Robinson; Deseret Book Company, Salt Lake City; \$2.

To religionists, one of the dramatic important events of the 20th Century was the discovery of the Dead Sea Scrolls. Dr. Robinson gives a lucid account of the history, content and translation of these age-old Biblical manuscripts. These scrolls of antiquity add proof that many Christian beliefs and precepts did not originate with Christ. Gospel truths have been taught to God's children through His prophets since the beginning of time. Christ came to restore again to the earth those principles which man had changed

and forgotten. Dr. Robinson gives a convincing presentation of how the teachings of the Restored Church of Jesus Christ bear out those facts.

* * *

Genealogists Are Versatile

► *The Genealogical Reader* by Noel C. Stevenson; Deseret Book Company, Salt Lake City; \$2.50.

To be a successful genealogical researcher one must be familiar and on speaking terms with many trades. Certainly one should be a fair mathematician because a genealogist deals with dates. He must have some knowledge of law to study probate records. In addition he must be a student of human nature. He must be aware of pitfalls. He must have imagination to uncover unusual ways of finding family records. These are some of the subjects discussed by Mr. Stevenson.

* * *



An
Unforgettable
Experience

► *Candle of the Lord* by Adam S. Bennion; Deseret Book Company, Salt Lake City; \$3.75.

Do not miss this inspirational opportunity! The satisfaction of this book is that it gives the reader a personal visit with one of the great teachers—and beloved leader of the

"Always have a book on hand, in the parlor, on the table, for the family; a book of condensed thought and striking anecdote, of sound maxims and truthful apothegms. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household."

—Tyron Edwards.

Church—the late Adam S. Bennion. Abounding in Elder Bennion's transcendent thoughts, fresh perceptions of Gospel themes, and inimitable stories to fasten in the memory a truth, this book is an unforgettable reading experience.

* * *



Soul-
stirring
Account

► *Route from Liverpool to Great Salt Lake Valley* (reprint from an old Mormon classic with steel engravings and wood cuts from original sketches); narrative by Fredrick Piercy; edited by James Linford; Bookcraft, Salt Lake City; \$4.

This is a classic review of the emigrant route from Liverpool to the Great Salt Lake Valley and the interesting account of how the Perpetual Emigrating Fund operated. A graphic description is given of the transplanting of thousands of people to a new land for a religious cause. The step by step itinerary is described in picture and accurate, authoritative narration. Mr. Piercy in 1853 traveled over the route to sketch and gain first-hand information. His account of the amazing trip is crammed with vivid details. It is soul-stirring to relive these events so long since past.

How To Use The Instructor

Superintendent Lynn S. Richards



Photo by W. Claudell Johnson.

Dorothy Hinckley is preparing her next lesson. Having read her *INSTRUCTORS*, she knows where to find an article on the use of "sea foam" when telling a pioneer story.*

WHILE in the East a few months ago, I was talking with a former Sunday School teacher, now president of the Primary Assn. in the mission branch. She volunteered the information that she had never stopped reading *The Instructor*.

I asked one board member what plan he followed in reading *The Instructor*. He answered by saying, "When it arrives, I sit down and read it through from cover to cover."

As a Sunday School teacher what method do you follow?

In order for the magazine to be most helpful to you in the enrichment of your lessons, there is a series of four steps which should first be completed:

1. The teacher will first want to understand the objective of the lesson at hand.
2. The lesson as written in the manual and teacher's supplement should then be read to discover what material is available.
3. After the manual, supplement and notes from stake prepara-

tion meeting helps have been studied, the teacher is then in a position to take the next step.

4. The teacher will then usually make a subject matter outline of the lesson. It is upon this outline that the teacher is able to associate the material in *The Instructor* with the lesson problems at hand.

It is at this point that the reading of *The Instructor* from cover to cover becomes most significant. Some teachers will want to rely on the table of contents on the front inside cover to indicate the nature of the article and the subject matter discussed.

Others may prefer to read through all of the articles, indicating the page number of *The Instructor* on the subject outline of the lesson where the material may be used.

I would suggest that the reader make three different classifications of material in *The Instructor*:

1. Indicate all stories and incidents which are usable for the enrichment of the lesson and note the page on the subject outline.

2. Articles indicating different methods that may be employed for encouraging pupil participation and putting over in a more interesting way the principles to be taught, should be listed opposite subject matter to be taught.

3. Make a note for future reference of all articles or extracts therefrom which inspire you to want to change the lives of your students and to be a more devoted lover of the Lord, Jesus Christ.

It is my testimony to you that if you will read *The Instructor*, as suggested, with a love in your heart for the members of your Sunday School class and a desire to inspire them, you will find great satisfaction as a teacher and a deeper feeling of love for your Heavenly Father.

COMING EVENTS

June 1, 1958

Sunday School

Sunday Evening Program

June 8, 1958

"Bring-a-friend" Sunday

*Sister Hinckley is teaching Course No. 6, "History of the Church for Children," in the Thirty-first Ward Sunday School, Park Stake.

Another "Oscar" for *The Instructor*

NATIONAL "top honors" in lithography were awarded again this year — for the second year in succession — to *The Instructor* by the Lithographers' National Association, Inc.

Center spread inserts of Arnold Friberg's Ten Commandments paintings were the basis for the award. Brother Friberg did the paintings;

Keith Eddington arranged the layouts and H. S. Crocker Printing Co. of San Bruno, California, did the lithography.

On *The Instructor* committee, Marie F. Felt is in charge of the centerspread pictures.

The award was given in Phoenix, Arizona, the end of April for the "art, layout, quality of lithography,

quality of paper, taste and suitability." This was the eighth National Offset Lithographic Awards Competition and Exhibit, sponsored by the lithographers' association.

The center spread inserts of Brother Friberg's Ten Commandments paintings have appeared monthly in *The Instructor* since the March, 1957, issue. Last of the series will be in the July, 1958, issue.

Question Box

Attendance Awards

Q. Is there any objection to giving award pins for 100 per cent attendance at Sunday School for a year?
—East Rigby (Idaho) Stake.

A. Whenever you consider an award, keep in mind the following precautions: do not discourage those who cannot qualify for the award; do not develop inferiority complexes; do not make the award so common it means nothing; make certain the objective to be attained is within the Sunday School objective, not just to attain the award.

* * *

Why Take "The Instructor"

Q. What reasons can we give teachers for subscribing to THE INSTRUCTOR?
—Valley View (Utah) Stake.

A. There were 17 articles in the February, 1958, issue telling teachers how to improve their teaching with tangible suggestions and inspiration. There were nine articles in the same issue to inspire a teacher to be a lover of the Lord, Jesus Christ. There were from two to six articles providing enrichment material for February lessons in three courses studied, involving 12 lessons.

Accommodate Every Member

Q. What is the policy of the Sunday School concerning encouraging of attendance of children under three years of age at Junior Sunday School?
—Hayward (California) Stake.

A. Articles by the general superintendency in the November and December, 1957, issues of *The Instructor* outline in detail objectives and procedures in accommodating every member of the Church in Sunday School.

* * *

Learning New Sacrament Gem

Q. As a new sacrament gem is used in Junior Sunday School, the unison speaking is poor in spite of the fact that teachers have had it practiced in class. Is there any way this condition can be improved?

A. On the first Sunday or so as a new sacrament gem is used, it might be presented by the superintendent or coordinator with the aid of key words, or pictures symbolizing the words, on a flannelboard. After this introduction, the visual materials should be laid aside and the gem recited and repeated as usual.

—Eva May Green.

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"Hail to the Brightness of Zion's Glad Morning"

"HAIL to the Brightness of Zion's Glad Morning"; author, Thomas Hastings; composer, Edwin F. Parry; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 182.

For choristers and organists: This hymn is as happy, bright, fervent and faith-promoting as may be found anywhere. Thomas Hastings was not a Latter-day Saint, but he had very evidently a fervent longing for the peace and grandeur of the millennial dawn.

The hymn is the words, the poetic expression. Let us pay good attention to its meaning while we sing. Let us sing with understanding. "... With all thy getting get understanding." (*Proverb 4:7*.)

More recently—that is, some three

hundred years ago—Ben Jonson said:

"Pray thee take care, that tak'st
hymnbook in hand,
To read it well; that is, to under-
stand."

Therefore we recommend that you do not let the melody usurp attention away from the hymn, but put your minds to the words which are the hymn itself. The melody is only an accompaniment to the hymn. Let not the music take over the mission of the hymn, the message, and its soul-saving power.

Rather, point up the matter at hand, that our Heavenly Father has promised a glorious millennial day of a thousand years, when Jesus shall reign in peace and happiness. This is what we are singing about. Let us sing it with all our hearts, our souls, and faith. We must sing *forte*;

better, double *forte*; and, still better, triple *forte*!

The chorister is our spiritual leader at hymn-practice time. He sees to it that our minds are on the subject; that we are not distracted, not even by his baton or personality, or by the melody or even by the organ. Everything pushes together toward the joyful shouts: "Hail to the brightness of Zion's glad morning"; "Loud from the mountaintops echoes are ringing" and "Shouts of salvation are rending the sky."

Private memorandum for the chorister and organist: There should be a quarter rest at the end of the four lines of the melody. But you need not mention it to your people because they will, by instinct, observe such rests. You should not insist on the letter of the law, which is faulty here, for the spirit is always greater. And people must breathe.

This hymn is a grand hallelujah, and the music which accompanies it must express the same feeling. How is that done? Both chorister and organist must lead in a steady tempo, neither too slow nor too fast. The recommended speed of 100 quarter notes per minute is correct. Beat with a marked beat, *marcato*. Play in the same style. The chorister beats with large patterns to encourage vigorous singing, and with beats which have some corners (not circles) in them to express accent, volition, determination, energy.

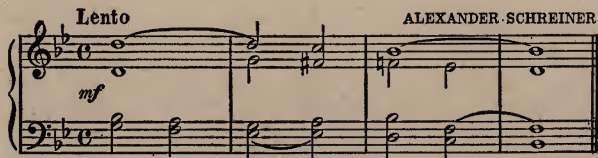
There are no musical difficulties for either chorister or organist.

"We believe . . . that Christ will reign personally upon the earth." (*Tenth Article of Faith*.) What a day that will be! If we believe it, then let us sing about it as though we do believe it indeed.

—Alexander Schreiner.

Sacrament Music and Gems

For the Month of August



SACRAMENT GEMS

FOR SENIOR SUNDAY SCHOOL

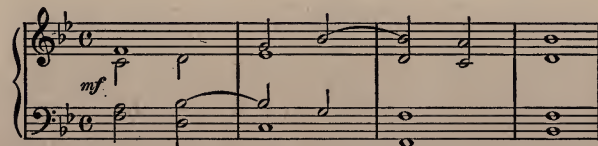
FOR JUNIOR SUNDAY SCHOOL

BE not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.¹

¹Galatians 6:7.

BLESSED are the pure in heart: for they shall see God.²

²Matthew 5:8.



"When Many to the Saviour's Feet"

"WHEN Many to the Saviour's Feet," *The Children Sing*, No. 8.

"Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. . . And he took them up in his arms, and put his hands upon them, and blessed them." (Mark 10:14, 16.)

Heavenly Father loves His little children and He blesses each and every one. Because He is so good to them and is always watching over them, they should thank Him for His many blessings.

The hymn, if sung in its entirety, would be too long as well as too difficult for Junior Sunday School pupils to learn. Let us teach the first eight measures of the hymn. A simple, but complete Gospel message is given within these eight measures. The children will enjoy learning this because it is short and within their understanding.

To introduce the hymn, the chorister may place on a flannelboard the flannel cut-outs for *The Children Sing* under the grouping of "The Saviour Blessing the Children." Then the children should listen quietly as the chorister sings the first eight measures several times without the accompaniment.

Use the phrase method in teaching the hymn. There are four phrases.

es. Observe that complete measures 1, 2, 3, 5, 6 and 7 have words in which one syllable is used for two different tones.

A combination of the conventional pattern and interval pattern might be used. Emphasis should be made on two pulses or beats to the measure. The words and music should be sung and played in a smooth fashion.

After the first verse has been taught to the children, have the organist play the music while they listen. Then have the children sing as the accompaniment is being played. Use only the first verse.

The following list of hymns should have been taught within the last year. There will be choristers on the stake level as well as the ward level who have not been in office a year. How many choristers know them or are willing to learn them so that the children may review them? All are from *The Children Sing*, the book that should be used for the Junior Sunday School worship service.

"Dear to the Heart of the Shepherd," No. 16.

"Can a Little Child Like Me," No. 42.

"We Give Thee but Thine Own," No. 61.

"Thanks to Our Father," No. 7.

"We Love Thy House, O God," No. 59.

"I Pledge Myself To Love the Right," No. 79.

"Jesus, the Very Thought of Thee," No. 18.

"We Want To See the Temple," No. 71.

"Mother's Day," No. 132.

"Sweet Sabbath Day," No. 74 (first eight measures).

"I'll Go Where You Want Me To Go," No. 19 (last eight measures—refrain).

The "Hymn of the Month" should always be learned first. Let us not confuse the review songs with "Hymn of the Month."

The following is a listing of "Hymns of the Month" for the remainder of 1958:

August—"When Many to the Saviour's Feet," No. 8 (first eight measures).

September—"Sweet Sabbath School," No. 104 (first eight measures).

October—"Lord We Thank Thee," No. 35.

November—"Faith of Our Fathers," No. 57.

December—"Christmas Night," No. 151.

—Florence S. Allen.

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Published by the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 16, Utah, the first day of every month at Salt Lake City, Utah. Entered at Salt Lake City Post Office as second class matter acceptable for mailing at special rate of postage provided in Section 1103, Act of Oct. 3, 1917, authorized on July 8, 1928. Copyright 1958, by the Deseret Sunday School Union Board. All Rights Reserved.

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Mail subscriptions to *The Instructor*, 50 North Main Street, Salt Lake City, Utah. Subscription price is \$2.50 per year paid in advance. Single issues, 35 cents each.

Can Nursery Children Understand Scriptures?

By Addie J. Gilmore



Photo by Ray Kooyman.

Holding a large Bible from which a passage of scripture has just been read, is Kathleen Sperry, a Nursery Sunday School teacher in the Fourth Ward, Temple View Stake.

"TRAIN up a child in the way he should go: and when he is old, he will not depart from it." (*Proverb 22:6.*) How full of truth and wisdom is this passage of scripture! How significant and far reaching in the lives of young children it can become!

They who are "three" are the children who are enrolled in the Sunday School nursery classes. They are there to begin the spiritual learnings of life's lessons in "the way they should go." This is the starting point, where they will be taught in a group of the Gospel of Jesus Christ and of the word of the Lord.

How could they be better taught of these things than with short, simple and beautiful passages of scripture which enhance and strengthen lesson objectives?

There is a natural readiness for learning at "three." As these children move out from their home life into a group situation, a new world is opened up to them. It is new, exciting and wonder-filled.

These children are active, alert and enthusiastic. They respond

with a briskness and eagerness to explore and to learn. With this "readiness" at a peak, how and when may scriptural passages best be presented in teaching the Gospel?

Classroom Opportunities

Since the nursery class children are experiencing their first group contacts, learning to become social presents many problems. They are learning about one another. They are learning to share, to take turns and to become friendly and unselfish.

To introduce and to adapt helpful concepts in these learnings, the following passages of scripture will strengthen lesson objectives. They should be introduced by showing the Bible and by reading from it to the children. Some of these may be repeated and memorized.

"Be ye kind." (*Ephesians 4:32.*)

"Let us love one another." (*I John 4:7.*)

"A friend loveth at all times." (*Proverb 17:17.*)

"They helped every one his neighbour." (*Isaiah 41:6.*)

"Do that which is right and good." (*Deuteronomy 6:18.*)

"Even a child is known by his doings." (*Proverb 20:11.*)

These passages of scripture become meaningful and realistic in the lives of the children as they find security and happiness with one another and with a kind understanding teacher.

The Worship Service

It is just a natural step from the classroom learning and use of scripture to what is presented in the worship service.

Sacrament gems are carefully chosen. They are timely and often correlate with lesson materials.

"This is my commandment that ye love one another, as I have loved you" (*John 15:12*) was the sacrament gem for February and March. It contains words which are familiar to the children.

Thus they learn passages of scripture which become significant and far-reaching in directing their lives.

They Acted Their Beliefs

I WOULD BE A DEACON

THE late Senator Reed Smoot of Utah once was asked about reports that he had been offered the nomination for president of the United States, if he could turn against his Church.

"Wouldn't it be worth it?" Senator Smoot was asked.

"Maybe you do not know my stand in regard to my Church. If I had to take my choice of being a deacon in the Church of Jesus Christ of Latter-day Saints, or being the President of the United States, I would be a deacon," the senator declared.¹

¹Quoted in *The Faith of Our Pioneer Fathers*, by Bryant S. Hinckley, Deseret Book Company, Salt Lake City, 1956; page 202.

* * *

PIONEER STATESMAN

FROM his early youth, Hosea Stout learned to earn his way, working hard for what he received. Despite a life of personal disappointments and sorrows, he was faithful to his Church and people, serving in many capacities. For a time he was a bodyguard to Joseph Smith. In Utah he served in many governmental positions, including city attorney of Salt Lake City.

One time the attorney general of the territory asked Hosea to assist him in drawing up an indictment against an army officer for the abduction of a child. While preparing the papers, Hosea was approached by representatives of the defendant who offered him a handsome fee if he would switch to the defense.

Later the defense attorney offered him \$500 if he would change sides, but Hosea refused: "My mind is made up to defend our own rights

in preference to pleading for money."²

²From *Hosea Stout, Utah's Pioneer Statesman*, by Wayne Stout, Salt Lake City, 1953; page 193.

* * *

POWER GREATER THAN OURSELVES

THOMAS A. EDISON once told a fellow scientist that he conceived intelligence in every atom of the universe.

"Where does this intelligence come from?" asked Edison's friend.

"From some power greater than ourselves," replied Edison.

"Do you believe, then, in an Intelligent Creator—a personal God?"

"Certainly! The existence of such a God can, to my mind, almost be proved from chemistry," Edison declared.³

³From *Thomas A. Edison, Benefactor of Mankind* by Francis Trevelyan Miller, The John C. Winston Company, New York; pages 292, 293.

* * *

ACT IN HARMONY WITH BELIEF

BEFORE singer Pat Boone got his first television show, he had many other offers. One came from a cigarette advertiser.

"I don't smoke, and it would be hypocrisy to ask others, especially teen-agers, to smoke. I couldn't feel honest about it, that's all," he told the sponsor.

Then Boone said, "Suppose I went before the camera, and said: 'I don't smoke, I don't advise you to smoke, but if you're going to smoke, smoke this brand.'"

The sponsors laughed and said, "Why, that's a new approach. Maybe we ought to try it."

Boone could see they were getting serious, so he cut it off quickly, saying he tries to act the way he

believes, publicly as well as privately.⁴

⁴From *Guideposts Magazine*, Carmel, New York, December, 1957, page 2.

KEEP VISIONS FRESH (Concluded from page 178.)

of quantum mechanics is a humbler approach to the mysteries of creation than mechanistic determinism.

Last autumn in Houston, Texas, the Welch Foundation invited the top nuclear physicists and chemists from all over the world to a symposium. At a dinner, 12 of the most distinguished were seated at a table. As one of the scientific advisers to the Welch Foundation I was privileged to be there. Mr. Malone, a trustee of the foundation, said, "Dr. Eyring, how many of these gentlemen believe in a supreme being?" I answered, "I don't know but I'll ask."

So 12 people were asked and every one said, "I believe." All of these students of the exact sciences — two of them Nobel Prize winners — saw in the universal order about them evidence for a supreme being.

Men like Harvey Fletcher, Carl J. Christensen and A. Ray Olpin as young men saw visions of a better scientific world and their dreams have come true in improvements in the telephone. Tracy Hall, with his associates, has succeeded in the age-old dream of synthesizing diamonds. Such examples could be multiplied almost endlessly.

It is gratifying that the youth of the Church are for learning both about the universe and about the Gospel. Yet it is more gratifying that they are adding to their unparalleled vision of material things that deeper and more satisfying vision of life everlasting.

Try this Picture Protection

Conducted by Camille W. Halliday

Photos by Ray Kooyman

Serves Dual Purpose

ONE idea — with a dual purpose — comes from Alice Taylor, Southern Arizona Stake adviser to Wilcox (Arizona) Branch.

To keep pictures in good condition, mount them on heavy cardboard and then cover with a transparent material (such as Saran Wrap that is available in most grocery stores). Have the Saran Wrap or other covering large enough so two or three inches fold under on all sides.

In this way, the picture will be preserved. At the same time, the teacher may write on the transparent covering with wax pencil or crayon. After, carefully wipe off the markings with tissue.

Submitted by Edith Nash, Sunday School general board member.

Enlistment Reminders

"BE sure to bring a friend to Sunday School. Your assignment is to bring next Sunday." So reads the sheet of paper.

Every teacher in every class in each ward of Ensign (Salt Lake City) Stake was given several of the leaflets. The teacher wrote names of inactive members in the blank spaces and handed the assignments to class members.

By making the pupils more aware of their responsibilities in enlistment work, the idea has produced gratifying results. Young pupils, especially, were stimulated to be successful in bringing to Sunday School the members to whom they were assigned.

Submitted by Clarence Wonnacott, Sunday School general board member.

If there is a particularly outstanding performance in some phase of Gospel teaching being done in your stake, ward, or branch, please report it to: Camille W. Halliday, *The Instructor*, 50 North Main Street, Salt Lake City 16, Utah.

BE SURE TO
BRING A FRIEND
TO SUNDAY SCHOOL

YOUR ASSIGNMENT
IS TO BRING

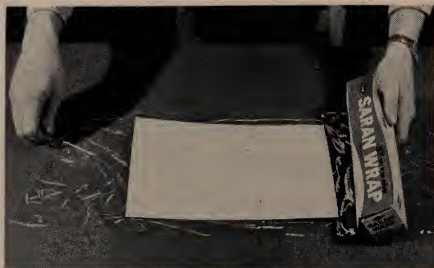


NEXT SUNDAY

Need a new idea for "Bring-a-friend" Sunday, June 8th? Then try this suggestion.



For protective wrapping, use a sheet larger than the picture.



Around picture fold wrapping; tape to secure it permanently.



Roll over, then smooth the Saran Wrap to remove air bubbles.



Coating prevents finger marks and permits wax pencil marking.

Where He Taught His Ideals for Living

By Paul B. Tanner

with introduction by Kenneth S. Bennion

SEVERAL of our Church manuals this year concern themselves with the teachings of Jesus. One, in particular, is entitled, "Christ's Ideals for Living," by Obert C. Tanner.

In the following article, we have prepared briefly quotations from the New Testament, indicating where Jesus set forth some of the ideals of His Gospel.

Throughout these nearly 2,000 years since He lived and taught in the Holy Land and later in America, we have spoken of His ideals. The following quotations gather into a brief space many of the teachings that He has left for us. It is our hope that by thus collecting the material in extremely brief form, we can help to simplify the essential features of the Gospel of Jesus Christ as it is set forth in the New Testament.

The material has all been collected from the writings of Matthew, Mark, Luke and John.

The map on the inside back cover locates, as nearly as possible, the geographic points where these ideals were set forth. Only a few of the most significant statements are so indicated. Others are simply identified by numbers.

1. Ideal of Faith

- (a) Faith in man. "Be ye therefore perfect, even as your Father which is in heaven is perfect." (*Matthew 5:48.*) Sermon on the Mount; *Galilee* (west of sea).
- (b) As taught by healings:
 - (1) "But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee

whole. And the woman was made whole from that hour." (Woman who touched His garment.) (*Matthew 9:22.*) *Capernaum.*

- (2) "Then touched he their eyes, saying, According to your faith be it unto you." (Healing of two blind men.) (*Matthew 9:29.*) *Capernaum.*

2. Ideal of Humility

"And whosoever will be chief among you, let him be your servant." (*Matthew 20:27.*) *Jericho.*

3. Ideal of Service

- (a) The Good Samaritan. (*Luke 10:25-37.*) The parable places this on road from *Jerusalem* to *Jericho* (in *Judea*).
- (b) "But he that is greatest among you shall be your servant." (*Matthew 23:11.*) *Jerusalem.*

4. Ideal of Sincerity

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward." (*Matthew 6:5.*) Sermon on the Mount; *Galilee* (west of sea).

5. Ideal of Integrity

- (a) "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (*Matthew 6:24.*) Sermon on the Mount; *Galilee.*
- (b) "Beware of the scribes, which desire to walk in long robes, and low greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; "Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation." (*Luke 20:46, 47.*) *Jerusalem.*

6. Ideal of Joy

- (a) "His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (*Matthew 25:23.*) *Jerusalem*, possibly on Mount of Olives on way to *Bethany*.
- (b) "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (*John 16:22.*) *Jerusalem*—Mount of Olives.

7. Ideal of Love

- (a) "Greater love hath no man than this, that a man lay down his life for his friends." (*John 15:13.*) *Jerusalem*—Mount of Olives.
- (b) "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "This is the first and great commandment." "And the second is like unto it, Thou shalt love thy neighbour as thyself." (*Matthew 22:36-39.*) *Jerusalem.*
- (c) "As the Father hath loved me, so have I loved you: continue ye in my love." "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." "This is my commandment, That ye love one another, as I have loved you." (*John 15:9-12.*) *Jerusalem*—Mount of Olives.

8. Ideal of Peace

"Peace I leave with you, my peace I give unto you: not as the world

giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." (John 14:27.) *Bethany, Jerusalem.*

9. Ideal of Justice

"Jesus went unto the mount of Olives.

"And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them.

"And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst,

"They say unto him, Master, this woman was taken in adultery, in the very act.

"Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

"This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

"So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

"And again he stooped down, and wrote on the ground.

"And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last; and Jesus was left alone, and the woman standing in the midst.

"When Jesus had lifted up himself, and saw none but the woman, he said unto her, . . . Neither do I condemn thee: go, and sin no more." (John 8:1-11.) *Mount of Olives.*

10. Ideal of Mercy

"Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

"And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

"But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

"The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

"Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

"But the same servant went out, and found one of his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

"And his fellowservant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

"And he would not: but went and cast him into prison, till he should pay the debt.

"So when his fellowservants saw what was done, they were very sorry, and came and told unto their lord all that was done.

"Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

"Shouldst not thou also have had compassion on thy fellowservant, even as I had pity on thee?

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

"So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matthew 18:23-35.) *Capernaum.*

11. Ideal of Prayer

The Lord's Prayer. (Matthew 6: 9-13.) Sermon on the Mount; *Galilee.*

12. Ideal of Forgiveness

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven." (Matthew 18:21, 22.) *Capernaum.*

13. Ideal of Courage

"And it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

"And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful? "And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

"How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

"And he said unto them, The sabbath was made for man, and not man for the sabbath." (Mark 2: 23-27.) *Galilee.*

14. Ideal of Reverence

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God." (Luke 6:12.) *Mountains of Galilee.*

15. Ideal of Balance

"Come unto me, all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matthew 11:28-30.) *Bethsaida, north of Sea of Galilee.*

16. Ideal of Repentance

"From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand." (Matthew 4:17.) *Galilee.*

17. Ideal of Home (Justice and Mercy)

The Prodigal Son. (Luke 15:21-24.) *Perea.*

18. Ideal of Happiness

"And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:34, 35.) *Caesarea Philippi.*

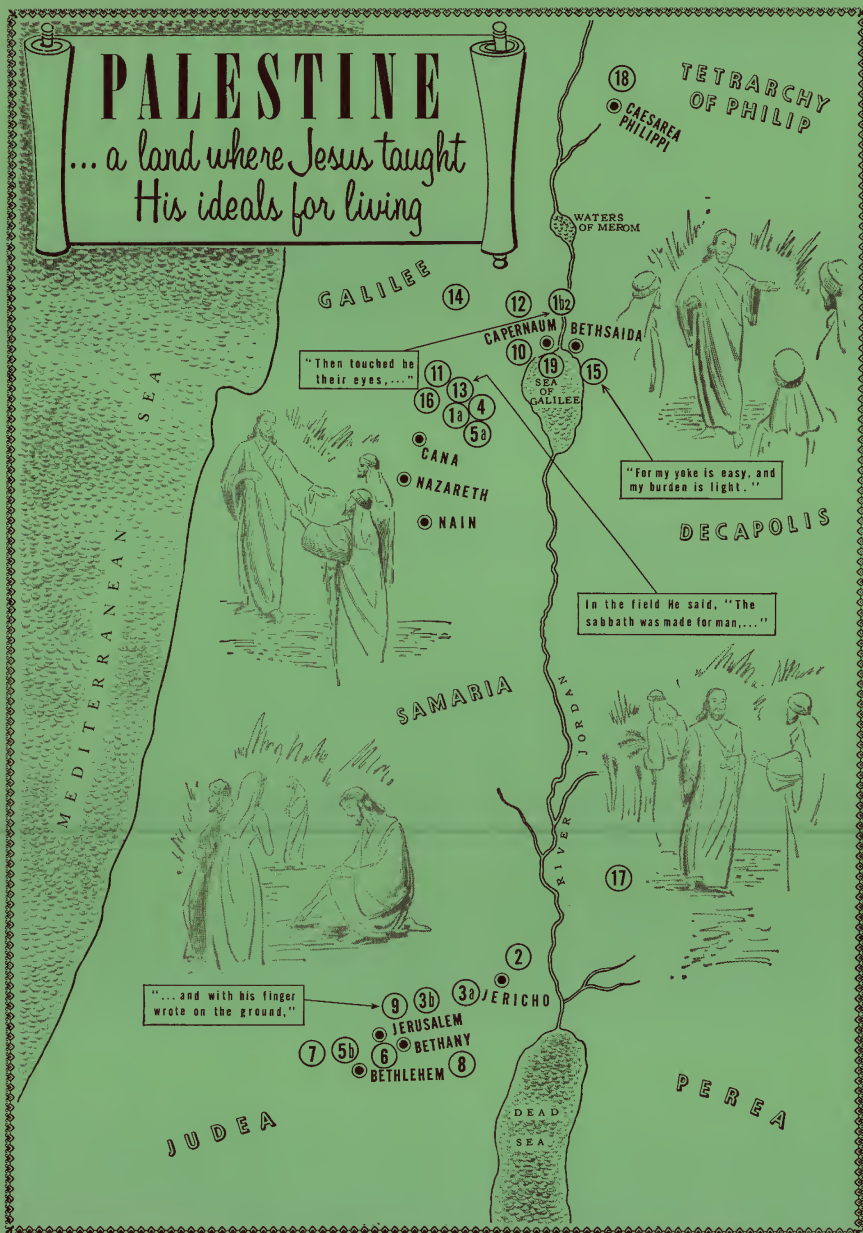
19. Ideal of Brotherhood

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." (Matthew 13:33.) *Sea of Galilee.*

Sometimes we think of the Gospel and teach it as though it were infinitely complex and difficult. Certainly it has these characteristics. But in the lives of the masses whom Jesus taught and the masses of His followers in this day, the Gospel is comparatively simple — simple enough that a child can understand at least the most of it. In our teaching, let us teach it simply, as Jesus did.

PALESTINE

... a land where Jesus taught
His ideals for living





Drawing by Charles Nickerson.

BLOOMING RAFFLESIA

A heavy foot starts it growing.

CRUSHED to life

THIS week, while reading of strife in Indonesia, I learned that on those storied islands is found the world's largest flower. It is called *rafflesia* (pronounced ra FLE-zhih ah).

The word challenged me. Through book-lined trails of several libraries I tracked the flower. Piece by piece, its character unfolded—a floral wonder that grows deep in the rain-drenched jungles of those treasured islands which Columbus sought when he discovered America.

Indonesia is a string of islands straddling the equator between southeast Asia and Australia. The group includes four large islands and more than 3,000 small ones. They stretch 2,700 miles, about the distance from San Francisco to Boston. The islands are rich in rice, oil, hemp, tin, teak, nutmeg and pepper. Early explorers called them the Spice Islands.

Indonesians are usually short and slender and have light brown skin and straight black hair. They love dancing and puppet plays with music, and are skilled at sculpturing wood. The islands are strewn with richly carved shrines and temples. The billowing spires of active vol-

canoes also pierce their tropical blue skies.

Mountains tower high in the interiors. One peak reaches well over 12,000 feet. Tigers and elephants move along the trails that wind through the thick, tumbling jungle growth. It is along these paths that the *rafflesia* is found.

The *rafflesia* resembles the forget-me-not in shape. But there the resemblance ends. The *rafflesia* is fleshy and flesh-colored. Its five huge petals are called lobes by botanists. The flower is splashed with yellow inside and with brownish or bluish scales on the outside.

A single *rafflesia* bloom has been found to reach three feet across and weigh 15 pounds. The cup in the center of the flower will hold about 12 pints of water.

There are no leaves or stems. The whole plant consists of one blossom. The *rafflesia* is a parasite, growing out of host roots that wind like large snakes above the ground.

It is believed that the life of the *rafflesia* really begins with a crushing blow from an elephant. The

flower's fruits are trampled upon by the elephant's heavy feet. The fruit then becomes a pulpy mass. Some of it sticks to the animal's feet. The seeds later are rubbed onto the surface roots as the elephant lumbers along the jungle trail. If the seed takes hold under the outer skin of the root, it stretches its growing arms around the root, between its wood and outer skin. As the *rafflesia*'s bud pushes out of the root, it is only as large as a walnut. But the bud grows until it resembles a cabbage. Then the bud's armor opens and the giant flower unfolds. It grows rapidly.

The *rafflesia* does not exactly smell like a rose, but rather like decaying meat. From some species of the flower comes valuable medicine.

There is much to ponder about the life of the *rafflesia*. Often it seems to begin with a crushing blow from a heavy foot. And that is so true in so much of life, including man. A crushing blow can be the beginning of a career that flowers into greatness—if a man, with faith and fortitude and fight, will just dig in and then grow. That is what the *rafflesia* seed does on the root where it is kicked.

—Wendell J. Ashton.

*The species of the world's largest flower is *Rafflesia arnoldi*. See Anton Kerner van Marilaun's *The Natural History of Plants*, translated by F. W. Oliver, Henry Holt and Company, New York, Volume 1, pages 199-203.